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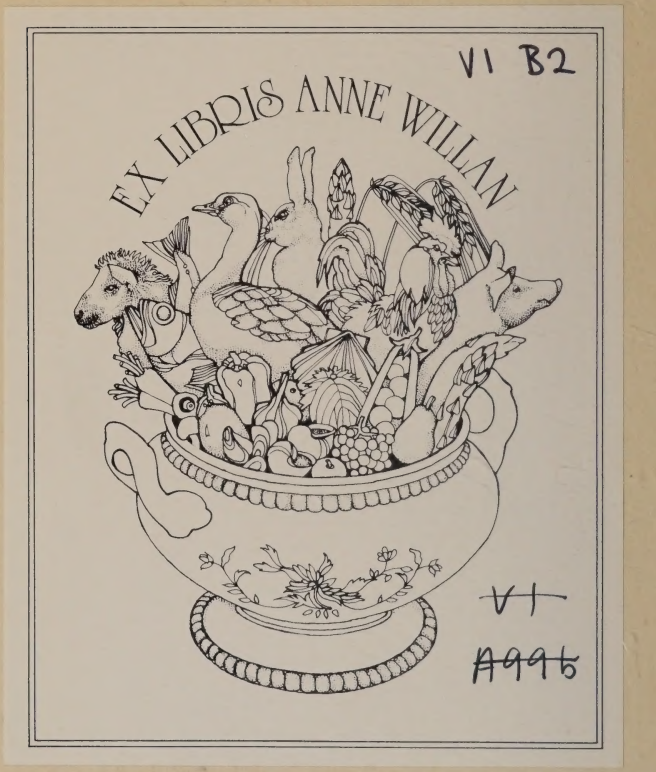

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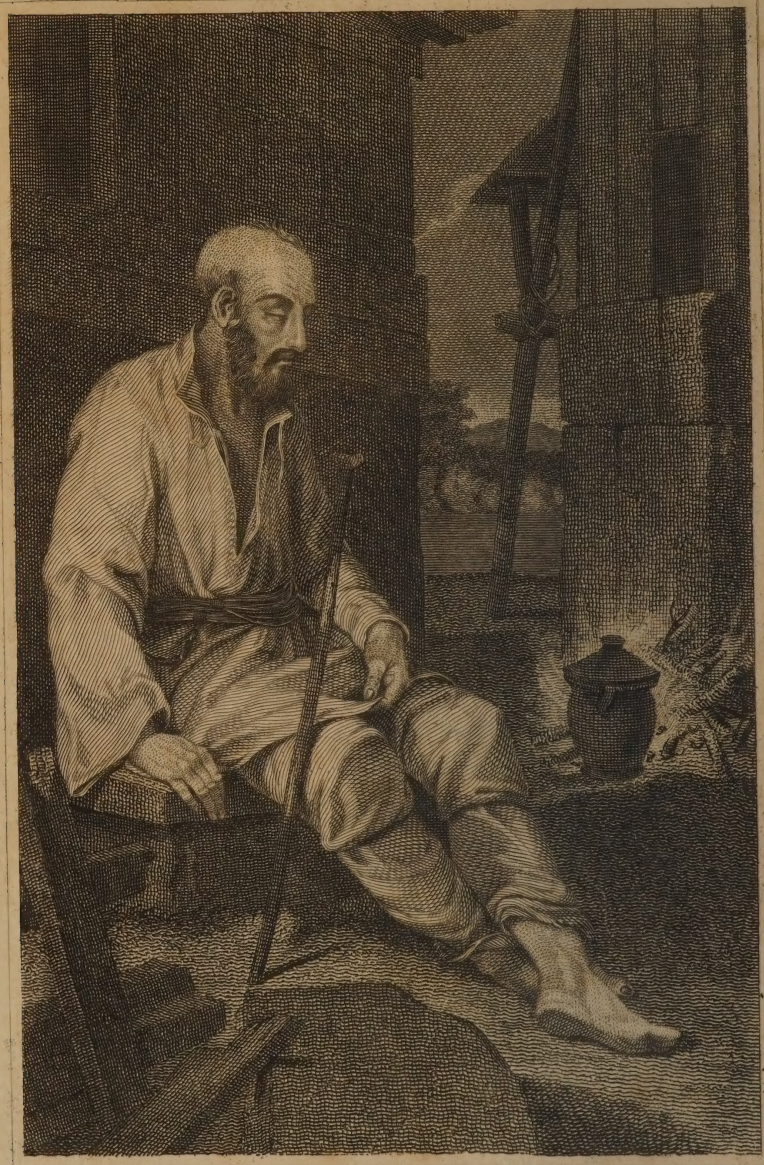
THE

CODE

OF

HEALTH AND LONGEVITY.

Engraved for the Code of Health & Longevity.



Neele sc. 352 Strand.

Petratsch Zortan, in the 185th Year of his Age.

He died on the 5th Janr. 1723/4.

from a Picture formerly belonging to the Percy's Earl of Northumberland, and now in the possession of William Bosville Esqr. of Welbeck Street London.

THE

CODE

OF

HEALTH AND LONGEVITY;

OR,

A CONCISE VIEW

OF THE PRINCIPLES

CALCULATED FOR

THE PRESERVATION OF HEALTH,

AND

THE ATTAINMENT OF LONG LIFE.

BEING AN ATTEMPT TO PROVE THE PRACTICABILITY OF CONDENSING, WITHIN A NARROW COMPASS, THE MOST MATERIAL INFORMATION HITHERTO ACCUMULATED, REGARDING THE MOST USEFUL ARTS AND SCIENCES, OR ANY PARTICULAR BRANCH THEREOF.

BY

SIR JOHN SINCLAIR, BART.

VOL. II.

Neque enim ulla alia re homines propius ad Deos accedunt, quam salutem *hominibus dando.*—CICERO, PRO LIGARIO, C. 38.

EDINBURGH:

PRINTED FOR ARCH. CONSTABLE & CO.; AND T. CADELL AND W. DAVIES, AND J. MURRAY, LONDON.

1807.

Edinburgh:
Printed by Adam Neill & Co.

ADVERTISEMENT TO VOL. II.

THIS volume, it is to be hoped, will furniſh ſome proof, that the Author of the Code of Health and Longevity, has paid as much attention as lay in his power, to the important ſubjects he undertook to illuſtrate.

In the firſt part of this volume, he has endeavoured to give an account of the doctrines of the Ancients regarding Health and Longevity *; and that

* It may be proper here to make one obſervation. In p. 165. of this volume, it is mentioned as a ſingular circumſtance, that Iſaac the Jew, in his Treaſure of Health, (Theſaurus Sanitatis), ſhould recommend *pork* as a nouriſhing and wholeſome food. But an intelligent Jew, to whom that remark was accidentally communicated, obſerves, "that "ſuch a circumſtance is not at all to be wondered at. The "author, [Iſaac], recommends pork as a nouriſhing and "wholeſome food; but he does not ſay, that the Jews may, "or ought to eat it, in defiance of the Moſaical law. Be"ſides, it has ever been held binding, that whatever a phyſi"cian orders to a perſon whoſe conſtitution requires it, may "be given him; even pork, lobſters, oyſters, &c. For it is a "law laid down by all the Rabbies and learned men among "the Jews, that in caſe of ſickneſs, whatever is ordered con"ducive to health, muſt be ſtrictly attended to; and if any "perſon is taken ill, and the phyſician thinks it proper, he "may oblige the perſon to take what is preſcribed, notwith"ſtanding any religious ſcruples.'

that the information regarding that branch of the inquiry, might be as complete as poſſible, he has given a tranſlation of what BOERHAAVE and HALLER have publiſhed regarding it.

The Catalogue which then follows *, will probably be found the fulleſt and moſt extenſive of any

* Since the catalogue was printed, the following additional articles have been tranſmitted to the author, the four latter from Dr BUCHAN, of Percy Street.

1. Waterhouſe, [*Benjamin, M. D.*] Cautions to Young Perſons concerning Health, in a Public Lecture delivered at the cloſe of the Medical Courſe in the Chapel at Cambridge, Nov. 20. 1804; containing the General Doctrine of Chronic Diſeaſes; ſhewing the Evil Tendency of the Uſe of Tobacco upon Young Perſons; more eſpecially the Pernicious Effects of ſmoking Cigarrs; with Obſervations on the Uſe of Ardent and Vinous Spirits in general.

2. Aird, [*David*] Diſputatio Medica Inauguralis de Sanitate in India Occidentali tuenda. Edinburgi, 1805.

3. Maclagan, [*David*] Diſputatio Medica Inauguralis, Quædam, de Sanitate complectens. Edinburgi, 1805.

4. Carr's Medicinal Epiſtles, 1 vol. 8vo. 1714.

5. Oſwald's [*John*] Cry of Nature.

6. The Caſe of John Ferguſſon of Argyllſhire, who hath lived more than eighteen years on water, whey, and barley-water.

7. Long Livers; a curious hiſtory of ſuch perſons, of both ſexes, who have lived ſeveral ages, and grown young again; with the rare ſecret of regimency, and a great many approved and valuable rules to prolong life. By Eugenius Philalethes, F. R. S. London 1722 *.

* In Lady Mary Wortley Montague's Letters, there is an account of the Old Woman of Louverre, who lived above 100.

any hitherto printed; and notwithſtanding former liſts of the ſame ſort, to which PLOUCQUET and other German authors have ſo laborioufly contributed, yet it was attended with a good deal of trouble, to arrange the whole in its preſent ſhape, diſtinguiſhing the Britiſh from Foreign publications.

The moſt difficult part of the whole was, to determine in what manner to print, the variety of private communications tranſmitted to the author, on the ſubjects of his inquiry. Some of them perhaps may be conſidered diffuſe, but the writers of thoſe papers might have complained, were mere abſtracts of them given, *the firſt time they were publiſhed*, though afterwards undoubtedly greater liberties might be taken with them. On the whole, however, the Author truſts, that theſe communications, will be found an important addition, to the information already collected, regarding the means of preſerving health, and attaining longevity; and not the leſs valuable, that they come from a great variety of perſons, and are in general the reſult of their own obſervations and experience.

Charlotte Square, Edi b
12th January 1807.

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PART I.

AN

ACCOUNT

OF THE

ANCIENT AUTHORS,

WHO HAVE WRITTEN ON

HEALTH AND LONGEVITY,

WITH

EXTRACTS FROM THEIR WORKS,

ILLUSTRATING THE OPINIONS THEY HAVE ENTERTAINED REGARDING THESE INTERESTING SUBJECTS.

AN

ACCOUNT

OF

THE ANCIENT AUTHORS

WHO HAVE WRITTEN ON HEALTH AND LONGEVITY.

NUMBER I.

ON THE ORIGIN OF MEDICAL KNOWLEDGE.

BEFORE we trace the opinions of Ancient Authors regarding Health and Longevity, it may not be improper to lay before the reader ſome accounts which have been drawn up of the Origin of the Science of Medicine in general. The "*Hiſtoire de la Médecine*," by Daniel Le Clerc, is well known, and will probably have been peruſed by thoſe of our readers who have at all directed their attention to medical inquiries. But as in ſome reſpects even that intelligent author is defective; it is therefore propoſed to make extracts from two works in which the firſt riſe of medicine is very fully explained; the one written by Dr HILLARY, an Engliſh phyſician, and the other by the Preſident DE GOQUET, who has given a very valuable illuſtration of the origin of all the arts and ſciences, and that of medicine in particular.

SECTION I.

Extract from an Inquiry into the Means of improving Medical Knowledge. By William Hillary, M. D. 1 vol. 8vo. Printed *anno* 1761.

When we attentively examine the nature and conſtruction of the human body, and duly conſider the various functions of life which it continually performs, and obſerve the ſeveral changes which it every moment undergoes by them, we may clearly ſee, that ſuch is its ſtructure and mechaniſm, and ſuch are the materials of which it is compoſed, that its Divine Creator only intended it to ſubſiſt for a determinate time, and that it muſt at laſt unavoidably be ſo changed, as to be finally diſſolved by death *; and that ſuch a change is every way the beſt adapted for the well-being and happineſs of man, in thoſe ſtates which Infinite Wiſdom intended him to exiſt in.

And ſeeing that the human body is thus ſo wonderfully formed, that it muſt unavoidably undergo thoſe changes, and is alſo liable to injuries and accidents which produce diſeaſes, and death at laſt; and as both diſeaſes and death are uſually attended with pain, that pain may not only ſerve to remind men of that final change which they muſt unavoidably undergo, but is alſo a means to induce them to ſeek for ſome remedy to remove that pain, as well as to endeavour to prevent their diſſolution by death for a time.

We may therefore very reaſonably ſuppoſe, that even the very firſt generations of mankind, as rational beings, in whom the principle of ſelf-preſervation was implanted, were

* Corpus bene ſanum, per actiones a vitâ ſanâ inſeparabilis ſenſim ita mutatur, ut tandem mors ſenilis accidat inevitabilis. Boerhaavii Inſt. Med. ſect. 1053.

were induced, by the ſenſation of pain and ſickneſs, to ſeek for ſome remedies to remove that pain, and to relieve or cure that ſickneſs, with which any of them were at any time afflicted, as well as to prevent their diſſolution by death.

And inaſmuch as even the firſt men muſt have obſerved, and found by experience, that their food and drink did not only entirely remove, and for a time relieve them from that acute pain which is cauſed by hunger and thirſt, but that they were alſo the means of ſupporting and continuing life, and ſo of preſerving them for a time from death; and as their food, during the firſt ages of the world, was taken from and chiefly conſiſted of vegetables, and their fruits and ſeeds, with the addition of milk from their flocks, and water was their drink, which they found always did relieve them from that pain which was cauſed by hunger and thirſt; it is reaſonable to ſuppoſe, that when they found themſelves afflicted with ſickneſs or pain, either from wounds, hurts, or diſeaſes, that they were induced, by the experience which they had of being ſo relieved from the pain of hunger and thirſt, by their food, to make a trial of thoſe or ſome other vegetables, and ſuch other things as reaſon dictated to them for that purpoſe, either by taking them internally, or applying them externally, or both, in order to remove their pains or ſickneſs; and moſt probably they tried many things, till they found ſuch things as anſwered their purpoſe. And how far Infinite Goodneſs, who had created all things, and had beneficially endowed various plants with different healing virtues for thoſe benevolent uſes, might condeſcend to influence their choice of thoſe plants, or other things which were endowed with ſuch virtues, I ſhall not take upon me to determine. But that the firſt race of men, or the firſt inventors of the healing art, were ſo influenced and directed by the

Deity, in their choice of such things, was the general received opinion of the wisest and greatest men among the ancients of most nations, both Jews * and heathens †. And when they found any thing, or medicine, that relieved their pain, or took off their sickness, and cured their disease, they carefully preserved the remembrance and knowledge of those things, which they had so obtained by observation and experience, and of their virtues, and the methods of using them, and communicated that knowledge to others. Thus, they preserved and communicated by tradition, such knowledge as they so obtained by observation and experience, of such things as had been the means of removing their pain and restoring their health, that others might receive the benefit from them. This most probably was the very first beginning of their attempts to cure diseases, and the very first rise of the medical art; and was then only founded upon a few simple observations, and no less simple experiments, which they occasionally or accidentally made in an empirical manner. For as the causes and nature of diseases were in those early ages entirely unknown, we must suppose that their observations were simple and inaccurate, and their experiments various and uncertain; and that they often made many trials, and used various methods and things, especially in some cases, before they could either remove their pains or cure their diseases; and consequently the progress of their knowledge of diseases, and how to treat and cure them, must have been very slowly obtained: and even after several ages had passed, it only consisted of knowing that such a plant, or such a thing, relieved such a pain, and such

* Moses in Exod. c. 16. v. 12. † Plinii Hist. Nat. L. 25. C. 2, 3. Deorum immortalium inventioni consecrata est ars medica, Cicero Tusc. Quæst. L. 3. And in another place he says, Homines in nulla re propius ad Deos accedunt, quam in salutem hominibus dando.

a medicine removed ſuch a ſickneſs, or cured ſuch a diſeaſe; without either knowing what the diſeaſe really was, or how their medicines cured it, and was truly empirical. However, when they chanced to find any thing that was ſucceſsful, they carefully preſerved what knowledge they had ſo experimentally acquired of any remedy, method or medicine ſo diſcovered, and by which they had been at any time ſo relieved or cured, and communicated what knowledge they had of them to others, that they might receive the ſame benefit from them.

But as the inhabitants were few in the firſt ages, and were diſperſed into different and diſtant parts of that quarter of the earth which was then inhabited, probably to ſeek their food among the trees and plants of the earth; and as their diet was ſimple and plain, and conſiſted chiefly of bread, milk, and a few ſimple preparations of ſome mild ſalutiferous herbs, and the moſt wholeſome pleaſant fruits, and probably ſome roots, and ſometimes a little animal food after the general deluge, and their drink was generally only pure water; ſo their diſeaſes moſt probably were as ſimple and few, and were not ſo frequently ſeen or met with; therefore it required a longer time to gain any tolerable knowledge of thoſe few diſeaſes, and a much longer time to gain a ſufficient experimental knowledge of the methods of curing them: So that although men began in the moſt early and moſt ancient ages to uſe the beſt means they had, and to apply the beſt remedies that they knew to relieve themſelves from pain and ſickneſs. yet the progreſs of their medical knowledge, and the art of curing diſeaſes, was but very ſlow for many ages; ſo that many centuries paſſed before it could be properly called an art, or before any particular men profeſſed it as ſuch, as we ſhall ſee.

The moſt ancient hiſtorians * that are come down to our hands, make the firſt kings and princes of the moſt ancient nations, to be the firſt inventors and practiſers of the medical art; as, Bacchus King of Aſſyria, ſuppoſed to be the Noah of Moſes; Hammon, or Ham, and his ſon Thoth, Kings of Egypt; Zoroaſter, or Zaraduſht, King of Bactria; and ſeveral others: But as the works of ſeveral of theſe ancient hiſtorians are now loſt, and we only have ſome ſhort fragments or quotations from them, and ſome of the others only give us a ſhort account of ſuch things as tradition had brought down to them, eſpecially thoſe relating to the invention of arts and ſciences, we have nothing certain concerning the true origin of them.

And as the diet of the people of the firſt ages was ſimple and plain, and water their drink, their diſeaſes were ſimple and few, and therefore were more eaſily cured, either ſolely by the efforts and operations of nature without the aſſiſtance of art, or, when that aſſiſtance was neceſſary, they were more eaſily carried off, and cured by the help of a few ſimple medicines or applications, than they were afterwards, when diſeaſes were increaſed and more complicated by the various inventions of luxury. That the diet of thoſe firſt ages was thus ſimple and plain, is allowed by all the moſt ancient hiſtorians † that we have; and this plain diet is alſo ſaid by Moſes ‡ to have been the food of all mankind before the general deluge, and probably was the moſt fit for continuing that ſtate of longevity, which thoſe primitive generations are ſaid to have attained to in thoſe eaſtern nations §: Which longevity is generally allowed to be true by moſt, or at leaſt by many of the moſt ancient

* Manethon, Beroſus, Diodorus Siculus, Herodotus, Ælian, Strabo, Mochus, Sanchoniathon, Heſtiæus, Joſephus, &c. † See the Hiſtorians laſt mentioned. ‡ Geneſis, c. 3, v. 18. § Idem, c. 5.

ancient Heathen hiſtorians *, and ſome of their poets †, whoſe works (or any account of them) are come down to our hands, which ſhews us the wholeſomeneſs of that plain diet. We are likewiſe told, that the anceſtors of the Greeks, and ſeveral other barbarous nations, who are ſaid to be deſcended from Japhet, and were the firſt people that came into thoſe diſtant countries, either being too indolent to cultivate the land, or not bringing with them proper inſtruments for agriculture; or, what is more probable, they did not meet with the ſame fruits in thoſe colder countries, which they had been accuſtomed to find and eat in the warmer, from whence they came; ſuch as dates, figs, &c. which are much eſteemed and eaten as food in thoſe eaſtern warm countries even to this day; wherefore they fed upon ſuch fruits as they could find, and the country produced: Hence we are told, that the moſt ancient Grecians, and ſome other nations, "ranged over the fields "and woods in ſearch of food, as the beaſts did, eating any "wild herb that they could find, and ſuch fruits as the "trees produced of their own accord ‡." Ælian alſo tells us §, "that the diet of the firſt race of men differed ac-"cording to the different productions of their reſpective "countries; the Athenians lived on figs; the Argives "on pears; and the Arcadians on acorns." Hence the laſt were called Βαλανηφάγοι ἄνδρες, acorn eaters, by the Oracle ||. And both Hippocrates ¶, Celſus ††, and Galen ‡‡; confirm the truth of it; and we find that theſe fruits, with

* See Joſephus, who ſaw the original works of ſeveral hiſtorians, which are now all loſt, except a few fragments; as, Beroſus, Manethon, Mochus, Sanchoniathon, Heſtiæus, and Jerom of Egypt, &c. † See Heſiod, and ſome paſſages in Homer, and the other poets. ‡ Diodor. Sicul. Bibl. Hiſtor. L. 1. ſect. 8. § Ælian. Hiſt. Var. L. 3. c. 39. || Herodot. Clio. c. 66. ¶ Hippoc. de Priſca Medicin. p. 9. ed. fol. †† Celſus, in Præfat. p. 2. ‡‡ Galen. de Aliment. Facult. L. 2. c. 38.

with bread and milk, and ſome ſimple preparations of ſeeds and mild herbs, were the plain healthful food of the people for many ages after; and we are told, that there are ſeveral nations in the inland parts of Africa now, who chiefly live upon dates.

But after men found out the method of cultivating the land, ſowing corn, planting vines, &c. and of making wine, and ſeveral other fermented ſpiritous liquors, and they, with various other inventions of luxury, were gradually introduced into the diet of ſeveral nations, they not only much increaſed thoſe few ſimple diſeaſes which they had before, but they alſo generated various other new diſeaſes, which were unknown to the former more temperate ages, and rendered both of them much more difficult to be cured. And as theſe new inventions of luxury continually increaſed, they introduced various other cuſtoms and irregularities, which as continually increaſed and multiplied diſeaſes; ſo that it was neceſſary both to find out new medicines, and invent new methods of treating and curing both the diſeaſes which were known before, and were now become more violent, and more difficult to be cured, as well as to cure thoſe new diſeaſes which were not known before, which rendered the improvement of medical knowledge more difficult and ſlow.

And as all men were entirely ignorant of, and unacquainted with the ſtructure of the human body, and how the ſeveral functions of life were performed, and conſequently how the performance of any of thoſe functions was injured or obſtructed, either by internal or external cauſes, they conſequently were as much at a loſs to know either what the nature, the cauſes, and the manner of the production of diſeaſes truly were; therefore, they muſt be no leſs ignorant of the right methods of treating and curing them: And thoſe who firſt began to practiſe phyſic, or rather to give

give a few medicines for ſome diſeaſes, had no other foundation to practiſe upon and no other reaſons for their giving them, than as they had found by experience, that taking or giving ſuch a plant, or ſuch a thing prepared in ſuch a manner, or applied in ſuch a method, relieved ſuch a pain, removed ſuch a ſickneſs, or cured ſuch a diſeaſe; juſt as the good old women have done ever ſince, without either inquiring into the nature of the diſeaſe, or knowing its cauſe, or from whence it proceeded; or how, or why thoſe medicines they adminiſtered cured it; and moſt probably, often without knowing what the diſeaſe really was; as quacks have done ever ſince, and now do. So that the practice of phyſic in thoſe early ages was entirely empirical, and continued to be ſo, not only to the time of Æſculapius, but near 700 years after, to the time of the great Hippocrates.

And we find that the methods uſed to obtain the knowledge of this ſimple *empirical practice*, were at firſt as ſimple as the practice itſelf; only ſimple experience, without accurate obſervation and inductive reaſoning, which laſt were firſt introduced into practice by Hippocrates. Although we muſt confeſs, that the hiſtory of the firſt riſe of that empirical practice is very much in the dark, as we only have a few fragments and quotations from thoſe ancient hiſtorians * by ſome other ancient hiſtorians † ſince them: Who tell us, that the medical art was firſt invented by *Thoth* in Egypt ‡, who was the *Tat* or *Taautus* of the Ethiopians, the *Hermes Triſmegiſtus* of the Greeks, the *Mercury* of the Latins, and the *Pathruſim* of Moſes §, the grandſon of Noah,

* Manethon, Beroſus, Mochus, Sanchoniathon, Heſtiæus, and Jerom of Egypt, and ſome others, whoſe works were probably all conſumed at the burning of the famous Alexandrian library, by the Saracen General Amron Ebnol Aas, A. D. 641, Abulpharag. Hiſt. Dynaſt. p. 114. † Diodor. Sicul. Strabo, Ælian, Herodotus, &c. ‡ Dr Le Clerc Hiſt. de la Medecin. p. 8, 12. § Dr Bedford's Script. Chronol. Shuckford's Connect.

Noah, and ſon of Ham; others ſay he was Ham *: And he is ſaid to have written forty-two books; ſix of which he wrote for the uſe of the Paſtophores, a ſort of prieſts, who alſo practiſed phyſic in Egypt, as *Thoth* was the Egyptian Æſculapius, and theſe his prieſts. "The firſt "book treated on the ſtructure of the body; the ſecond on "diſeaſes; the third on neceſſary inſtruments; the fourth "on medicines; the fifth on the diſeaſes of the eyes; and "the ſixth on women's diſeaſes †."

Theſe were the firſt books, and this the firſt mention we have of writing; and it is ſuppoſed that they were engraved upon tiles, as neither paper nor parchment were then invented, nor till many years after: though ſome have ſuppoſed that they were written upon ſkins, though the method of making them into parchment was not found out till many years after, by king Pergamus: But it is moſt probable that they were engraved upon tiles in hieroglyphics, or ſacred characters, as Euſebius tells us from Manethon, that Thoth alſo erected columns in Egypt, on which he engraved, in ſacred characters, the doctrine which he taught ‡. And the ſame hiſtorians alſo ſay the ſame of Oſiris and Iſis, the king and queen of Egypt, to whom Thoth was ſecretary; but theſe accounts are ſo uncertain, or fabulous, that we cannot depend upon, nor draw any concluſions from them. Though it is probable, that the moſt ancient Egyptians were the firſt that invented medicines, and firſt cured ſome diſeaſes, and kept an account or record of ſuch diſeaſes as they cured, and of the medicines with which they cured them; ſo that both the medical art, and the art of writing, as well as moſt of the other ſciences, were firſt invented in Egypt. And in order that they might further improve their knowledge in the art of curing

* Dr Le Clerc, ibidem, p. 13. † Dr Le Clerc, ibidem, p. 13.
‡ Euſeb. Prepar. Evang. Dr Le Clerc. Hiſt. de la Med. p. 13.

ring diſeaſes, the Egyptians firſt, and then the ancient Chaldeans, and ſome other eaſtern nations, introduced the cuſtom of bringing their ſick and diſeaſed people out of their houſes, and placing them in the moſt convenient manner in their moſt public ſtreets and highways, that thoſe who paſſed by might communicate to them the methods and medicines by which either they, or any of their acquaintance, had at any time been cured of ſuch a diſeaſe as they ſaw any of the ſick placed there were afflicted with *.

And Herodotus tells us †, that the ancient Babylonians obliged themſelves by a law to place their ſick in the ſame manner, both that they might thereby obtain a cure for their diſeaſe, and that they might improve their medical knowledge by ſuch experience; and he calls it νόμος σοφώτατος, a moſt prudent law. We alſo find, that the ſame cuſtom was practiſed in Paleſtine, down as low as the beginning of the Chriſtian æra ‡. But whether this cuſtom was uſed in Greece, or not, we are not informed. However, we find that when any extraordinary cure was performed in any remarkable diſeaſe, eſpecially in thoſe parts of Greece near Coos or Epidaurus, they uſually put up a table againſt the walls of Æſculapius, who was worſhipped as a deity at both thoſe places by the ſuperſtitious Greeks, for inventing the art of curing diſeaſes; upon which tables they deſcribed the diſeaſe, and the method or medicines with which it was cured, that thoſe who came there to ſeek for a cure might be informed, either by reading them, or by the prieſts, how to cure themſelves, or their friends, if any of them had the misfortune to be afflicted with any diſeaſe which had been cured, and was deſcribed and recorded there. And this cuſtom is ſaid to have been practiſed in

* Diodor. Siculus. Bibl. Hiſt. L. 1. ſect. 3. Ælian. Hiſt. Var. L. 3. c. 39. Strabo Geogr. L. 14. p. 972. † Herod. Bibl. Hiſt. L. 1. c. 197. Clio.
‡ New Teſt.

in Greece from the time of Æſculapius down to the days of Hippocrates, who was the eighteenth in a lineal deſcent from him by his father, and the nineteenth from Hercules by his mother*; a ſpace of about ſeven hundred years, and Hippocrates lived about four hundred and fifty years before Chriſt.

Although both Celſus † and Galen tell us, "that Æſcu-"lapius was the firſt that reſcued phyſic from the hands "of the vulgar, and, rejecting the ſuperſtitious and inſigni-"ficant part, adhered to the ſolid and uſeful part:" It is true he may be ſaid to have done the firſt, but yet he did not diveſt it entirely of the ſuperſtitious part, ſince we find that amulets, charms and incantations, and ſuch fooliſh practices, ſtill continued to be in uſe, both in his time and in the time of his ſucceſſors, ſo long as the practice of it was in the hands of his *prieſts*, even to the time of Hippocrates, who wiſely rejected all ſuch inſignificant and ſuperſtitious practices. However, we may ſay, that Æſculapius was the firſt that introduced the *Medicina Clinica*, or the practice of viſiting the ſick in their beds; and the *Medicina Gymnaſtica* alſo, or preſcribing the uſe of exerciſe in the cure of diſeaſes, and firſt began to make obſervations on diſeaſes and their ſymptoms, and to diſtinguiſh them from each other by their peculiar ſymptoms; alſo to obſerve what medicines he found to be the moſt efficacious in curing each of them; all which were conſiderable improvements in the medical art at that time; for which, and the great ſkill that he ſhowed in curing the ſick and wounded in the Argonautic expedition, he was deified by the idolatrous Greeks, according to the faſhion of thoſe times. And his ſons Podalirius and Machaon gained great reputation at the ſiege of

* Soranus ſays the 19th from the one, and the 20th from the other. Hippoc. Operat. Fœtii ed. p. 1297. † Celſus in Præfat. p. 1, 2. ‡ Galen in Medic. L. 1.

of Troy, about fifty years after, and about 1100 years before the Chriſtian æra; but their practice at that time ſeems to have been chiefly employed in ſurgery.

But although Æſculapius is ſaid to have been the firſt that preſcribed exerciſe * of different kinds to his patients in different diſeaſes, yet it muſt be allowed that Herodicus, who was one of the maſters of Hippocrates, greatly improved and eſtabliſhed it as an art to preſerve and reſtore health, under certain rules, which are now all loſt: Some ſay that he, but others ſay that it was Prodicus †, that carried this practice of exerciſe much too far, and that to the prejudice of the ſick, as he is ſaid to have preſcribed it in the cure of fevers, which it muſt increaſe, and did much hurt, and for which Hippocrates blames him much ‡.

The learned Dr D. Le Clerc has, with much labour, ingeniouſly collected an account of many other eminent men among the ancients, both kings, princes and philoſophers, who are ſaid either to have invented, or conſiderably improved the medical art, many years or ages before the Grecian Æſculapius; as Oſiris and Iſis his queen, Horus or Apollo, Athotis and Toſorthos kings of Egypt, Solomon king of Iſrael, Zoroaſter king of Bactria, and Cinningo and Hoamti kings of China; the Druids in the weſt part, and the Gymnoſophiſtæ in the eaſtern parts of the world, who are all ſaid to have been the inventors or improvers of phyſic, and many others; as Chiron Centaur, Hercules, Ulyſſes, and many more before the time of Æſculapius; and after him Thales, Pythagoras, Heraclitus, Democrites, Plato, Empedocles, Pauſanias, Epicharmes, Timeus, Acron, Apollonides, Antigenes, and Herodicus, with ſeveral more, who lived after Æſculapius, and before Hippocrates,

* Galen de Sanitat. tuend. Lib. 1. c. 8. † Hippocr. Epidem. Lib. 6. if that book be his; ſome ſuppoſe it was written by his ſon Theſſalus, who was acquainted with Prodicus. ‡ Idem ibidem.

Hippocrates, who are ſaid to have ſtudied and improved the medical art; but as all the accounts that we have of the former of them, are ſo uncertain and fabulous, and the others ſo ſhort and imperfect, I ſhall paſs over them, and refer the curious reader to the learned and ingenious hiſtory of Dr Le Clerc *, ſince we have not any of their medical works that are come to our hands.

It has been ſaid, that Pythagoras was the firſt that introduced *philoſophy* into the *theory of phyſic* †: But if he did, as he neither practiſed, nor has left us any medicinal treatiſe in either the theory or practice of it, we do not certainly know what his ſentiments were, or how far the *theory* of medicine which he formed was influenced by his philoſophy: Though from what Celſus ſays, both he, Empedocles and Democritus, did ſometimes apply themſelves to the *medendi ſcientia* ‡; but we have none of their medical works, from which we can form any judgment what their ſentiments either in the theory or practice of phyſic truly were. He lived about eighty years before Hippocrates, and it is very probable that ſome of his philoſophical principles, or at leaſt thoſe of his ſcholars, were ſoon after introduced into the medical art §: But the Æſculapian faculty ſeem to have purſued the method of making obſervations on diſeaſes and their ſymptoms, and adminiſtering ſuch medicines as experience had inſtructed them to give, and they had found to be ſucceſsful in the empirical method of practice, without any philoſophical reaſoning, or much theory, till Hippocrates's time.

That this was the ſtate of phyſic from its firſt riſe, or at leaſt from the days of Æſculapius, down to the time of Hippocrates,

* Hiſtoire de la Medecine, a p. 1. ad p. 112. † Celſus de Medicina, Præfat. p. 2. ‡ Idem. ibid. § Vide Dr Le Clerc. Hiſt. de la Med. Part I. Lib 2. c. 4. 6. and Clifton's State of Phyſic, p. 8.

Hippocrates, may be collected from hiſtory †, and from his own words ‡. Let us therefore inquire how, and by what methods that father of phyſic did ſo much improve that empirical practice of his anceſtors and predeceſſors, ſo as to bring it in ſo ſhort a ſpace of time, as in one age, to be a real medical art, and to be able to eſtabliſh it as ſuch. *(Regarding Hippocrates, ſee Number* II.*)*

SECTION II.

Extracts from the Origin of Laws, Arts, and Sciences, tranſlated from the French of the Preſident De Goguet, in three vols. 8vo. *Printed anno* 1775.

1. *Of Medicine in General.*

One of the firſt cares of mankind, was certainly that of their own preſervation. Finding themſelves, from their very birth, expoſed to various accidents and diſeaſes, they would ſoon begin to look about for remedies. But how they came to diſcover the different ſpecifics for their different diſeaſes, and the moſt proper methods for applying theſe ſpecifics, is what we cannot tell. We have nothing left us about the invention of medicine, but a heap of fables. Every nation aſcribes this invention to themſelves, and names thoſe they conſider as the authors of it. It would be quite uſeleſs to enter into any diſquiſition about theſe names.

It is very certain, that the different practices uſed in different countries, were not invented by one and the ſame perſon. Every man naturally attends to what may contribute to his preſervation. As mankind, therefore, were diſperſed into different climates, they ſought for ſuch remedies as were beſt ſuited to the diſeaſes incident to the climates which they inhabited. Accordingly we find that

† Le Clerc. Hiſt. de la Med. ‡ Hippoc. de Priſca Medicina.

each nation had its own peculiar method, of its own invention, for the curing of diſeaſes. It was only through length of time, and by means of commerce, that ſome medical operations and receipts have been communicated from one country to another.

We can only make ſome very general reflections on the riſe of medicine. This ſcience derived its origin from experience and obſervation. Some remedies which Nature furniſhes, were at firſt diſcovered by chance. The firſt generations of mankind ſubſiſted chiefly on plants, roots, and fruits, of whoſe qualities they had no previous knowledge. They would find that ſome of theſe produced very remarkable effects. The obſervation of this would lead them to make diſtinct experiments on the virtues of each of them. Theſe repeated experiments would diſcover their different qualities. Such obſervations and experiments guided the minds of men in their inquiries, and on theſe they founded the principles of medicine *. Many ages, it is true, muſt have elapſed, before they had diſcovered with certainty the properties and preparations of remedies proper for each diſeaſe. Medicine, in the firſt ages of the world, was not properly a ſcience. The practice of ſeveral nations furniſhes us with proofs of this. In Siam, their medicine conſiſts of a certain number of receipts which have been handed down from their anceſtors. They apply theſe at random, without any regard to the particular ſymptoms of diſeaſes †. The Peruvians § had ſeveral medical receipts and operations which they had learned from experience, but they had formed no theory of that ſcience.

* It is certain the *dietetic* was that part of medicine which was firſt in uſe. Men had daily occaſion to obſerve what meats and drinks were healthful or hurtful. Without ſuch obſervations they muſt have fallen into diſeaſes which muſt have proved deſtructive. † Hiſt. gen. des Voyag. t. 9, p. 264. § Hiſt. des Incas, t. 2, p. 35 and 47.

ſcience. The art of healing owes its improvement to the attentive ſtudy of natural hiſtory *.

When we inquire in what manner medicine was practiſed in remote antiquity, we muſt make a diſtinction between medicine, conſidered as an art, and that which may be called natural. This laſt was practiſed many ages before there were any phyſicians by profeſſion. At firſt all perſons preſcribed without diſtinction †. Whoever had made any experiments upon himſelf or others, communicated them to his friends and neighbours, when they ſeemed to have the like diſorders. Reflections upon theſe experiments, formed by degrees, a kind of ſyſtem of natural medicine. Fathers took care to teach their children what knowledge they had of this kind. This we learn from ancient traditions. Iſis, it is ſaid, inſtructed his ſon Orus in medicine ‡.

We are informed, that in ſome countries, care was taken that every individual might enjoy the benefit of the diſcoveries which others had made. It was the cuſtom of the Babylonians, Egyptians, and ſome other nations, to expoſe their ſick to public view. The deſign of this was, that ſuch as paſſed by, if they had been attacked and cured of the like indiſpoſitions, might aſſiſt them with their advice. No perſon was even permitted to paſs by without informing himſelf of their diſeaſes ||. This cuſtom bears marks of the higheſt antiquity, and ſhows us in what manner medicine was practiſed in the moſt early times.

* "Ita ut morborum curatio, et rerum naturæ contemplatio, ſub iiſdem autoribus nata ſit," ſays Celſus, l. i. in præfat. † Pliny juſtly obſerves, that though there are ſome nations who have no phyſicians, they are not altogether ſtrangers to phyſic, l. 29, ſect. 5, p. 495. See alſo Les Mœurs des Sauvages, t. 2, p. 364. ‡ Diod. l. i, p. 30. Garcilaſſo ſays, that the Peruvians cured one another by remedies which they had learned from father to ſon. Hiſt. des Incas, t. 2, p. 48, 49. || Herod. l. i, n. 197; Strabo, l. 3, p. 234, l. 16, p. 1082.

For ſuch a cuſtom could only prevail before this art had been reduced into any ſyſtem.

This is all we can ſay of the ſtate of this ſcience in the ages now under our conſideration. We muſt, as I have ſaid already, content ourſelves with ſome general reflections. For we cannot know the particular remedies which were uſed by different nations, till after the time that medicine had been reduced into an art and ſyſtem. The Aſſyrians, Egyptians, and Phœnicians, are believed to have been the firſt who made a particular ſtudy of phyſic. But we are ignoraut of the time when this ſcience was reduced by theſe nations into an art, and into a particular profeſſion.

There is no mention of phyſicians, properly ſo called, before the age of Moſes. For which reaſon we muſt refer to the following books what we have to ſay of the method in which phyſic was practiſed by the Egyptians. This is the only nation in remote antiquity whoſe method of practice we are a little acquainted with. We may add further, that medicine in the ſenſe we now underſtand it, for the cure of internal maladies, ſeems to have been quite unknown in the firſt ages of the world.

In fact, we find no mention in the firſt ages either of phyſicians or medicines for thoſe diſeaſes which proceeded from the diſorder of the humours. There is not one word of this in the patriarchal hiſtory, although it mentions the ſickneſs of Iſaac, Abimelech, Rachael, and ſome others. It is very remarkable, that when Jacob was ſick, it is not ſaid that Joſeph ſent him phyſicians †.

The book of Job may ſerve to confirm what we have now ſaid. That book is evidently of the greateſt antiquity.

† It is true we find the word *phyſicians* in this paſſage, on occaſion of the death of Jacob. Moſes ſays, that Jacob being dead, Joſeph commanded the phyſicians to embalm the body of his father. Gen. c. 50, v. 2.

ty. When Job was ſmitten with a terrible diſeaſe, we do not hear that he had recourſe to phyſicians. His diſorder was conſidered as an immediate ſtroke of heaven. His friends reaſoned according to this prejudice, and ſet themſelves to prove that it was the puniſhment of his crimes.

The little knowledge mankind had of medicine in theſe ages, and the prevailing perſuaſion, that diſeaſes were the effects of the divine diſpleaſure, was the reaſon that they chiefly applied to the Deity and his miniſters for their cure. They expected no aſſiſtance from human art. This way of thinking is atteſted by one of the moſt famous phyſicians of antiquity. Celſus ſays, that they imagined all internal diſeaſes came immediately from the gods, and they applied to them only for their cure *.

2. *Of Medicine among the Egyptians.*

In examining the origin and ſtate of medicine in the firſt part of this work, I have ſaid, that there was no mention made of phyſicians by profeſſion, before the time of Moſes. I have related the ways which they uſed originally in treating the ſick, and the expedient they had invented, to the end that every body might profit by particular diſcoveries. They expoſed the ſick in public, to enable them to receive the ſalutary counſels which each could give them ‡. It is proper to remark, that then they did not know writing. Since the invention of that art, they put in practice another cuſtom, which muſt ſtill have contributed more to make known the different remedies which they could uſe. Thoſe who had been attacked with any diſtemper, put in writing how, and by

* Lib. i. in præfat. This way of thinking ſtill prevails in ſeveral nations. De Francois, voyage Pyrard, c. 9. p. 62. 63. 131, 133, and 282. ‡ See De Goguet, Origin of Laws, part 1. book 3. chap. 1.

what means, they had been cured. Theſe memoirs were placed in their temples, to ſerve for the inſtruction of the public. Every one had a right to go and conſult them, and to chooſe the remedy of which he thought he had need ||.

Afterwards, the number of thoſe receipts being augmented, it became neceſſary to put them in order. Thoſe who were charged with this care, came to know more particularly the compoſition of the different remedies. By comparing the one with the other, they learned to judge of their virtue. They acquired, by that means, more exact knowledge than what they had before. They began from that time to conſult theſe ſorts of perſons, and to call them on critical occaſions. As Moſes ſpeaks of phyſicians by name †, we may, I think, refer to the ages in which he lived the origin of that profeſſion.

We ought to look upon the Egyptians as the firſt who reduced into principles, and ſubjected to certain rules, the vague and arbitrary practices by which they were guided for a long time. They paſſed in antiquity for having cultivated medicine more anciently and more learnedly, than any other people ‡. It is not very difficult to give a reaſon for this. There never had been a country where phyſicians had been, and ſtill are, more neceſſary than in Egypt. The overflowings of the Nile expoſed them at all times

|| In Egypt, theſe ſorts of regiſters were depoſited in the temple of Vulcan at Memphis. Galen. *de compoſit. medicament. per genera*, l. 5. c. 2. t. 13. p. 775. edit. Charterii.

The ſame cuſtom was alſo obſerved in other countries. See Plin. l. 29. c. 1. p. 493. Pauſ. l. 2. c. 27, and 36; Strabo, l. 8. p. 575.

It was from theſe regiſters, according to Pliny and Strabo, that Hippocrates had drawn a great part of his knowledge. Plin. *loco cit.*; Strabo, l. 14. p. 972.

† Exod. c. 21. v. 19. ‡ Hom. Odyſſ. l. 4; Iſocrat. in Buſirid. p. 329; Plin. l. 7. c. 56. p. 414.; Clem. Alex. ſtrom. l. 1. p. 362.

times to frequent maladies. The waters of that river having no free courſe during the two months and an half which precede the ſummer ſolſtice, it muſt neceſſarily happen, that they ſhould be corrupted †. When the inundations are great, the Nile, in retiring, forms marſhes which infect the air ‡. Theſe ſtanding waters have always occaſioned in Egypt epidemic diſtempers. They muſt particularly have felt the pernicious effects in the firſt ages, when they had not yet taken the neceſſary precautions to facilitate the running off of the waters. But theſe very precautions muſt have been for a long time baneful to the inhabitants of that climate. The moving of the earth, occaſioned by the conſtruction and maintaining of that innumerable quantity of canals with which Egypt was formerly watered, and the works which they muſt have made to drain the moraſſes, muſt have produced moſt troubleſome accidents. It is known what malignant vapours theſe ſorts of earths juſt moved produce.

Beſides, the inhabitants of the cities and the villages which were not upon the borders of the Nile, did only drink for the greateſt part of the year ſtanding and corrupt water ||. That of the wells is not better ¶. Springs are extremely uncommon in Egypt. It is a ſort of prodigy to meet with one §.

Beſides, from the report of travellers, the air there is very unwholeſome ||†. There reign annually in Egypt, from the vernal equinox to the ſummer ſolſtice, deadly malignant fevers. In autumn, their thighs and knees are ſurrounded with carbuncles, which kill the patients in two or three days. At the time of the increaſe of the Nile,

† Voyage de l'Egypte par Granger, p. 19 et 20. ‡ Deſcription de l'Egypte par Maillet, p. 15 et 26. || Granger, p. 25. It is the water of marſhes formed by the overflowings of the Nile. ¶ Plut. t. 2. p 367 B. § Maillet, p. 16. ||† Gemelli, t. 1. p. 33, et 113.

the greateſt part of the inhabitants are attacked with obſtinate dyſenteries, cauſed by the waters of that river, which at that time are greatly loaded with ſalts *.

The ſerene weather is above all the moſt dangerous in Egypt. As the ſun is very hot in theſe climates, it raiſes a great quantity of exhalations and malignant vapours, which cauſe great defluxions on the eyes; from hence it comes that we ſee ſo many blind people there †.

This country is alſo ſubject to a very ſingular and very frequent inconveniency. When they are attacked with it, they think all their bones are broke ‡. Theſe accidents are produced by the winds which blow in Egypt. As they are loaded with many ſalts, they occaſion frightful pains in all parts of the body, often even palſies, which they cure with great difficulty. Thus we ſee very few robuſt people, and ſcarce any old ones in Egypt ||. It was apparently the ſame when Jacob paſſed through it with his whole family. We ſhall be tempted to imagine, that the Egyptians had not been accuſtomed to have ſeen perſons of a very advanced age, by Pharaoh's queſtion to Jacob about the age of that patriarch §.

Egypt

* Granger, p. 21, &c. Relat. d'Eg. par le Vanſleb. p. 36.

† Maillet, p. 15.; Granger, p. 22.; Voyage au Levant par Corneille le Brun, c. 40. *init.* edit. in fol.

‡ Maillet, p. 15.

|| Granger, p. 24. and 27.

§ It is true, Herodotus ſays, that after the Libyans there were no men on the earth more healthy than the Egyptians. He attributes this good health to the temperature of the air, which is always equal, l. 2. n. 77.

But it muſt be obſerved, that Herodotus only ſpeaks of a particular diſtrict. Travellers agree generally enough, that Egypt is a very unwholſome country. We might join to the teſtimonies that we have already cited, that of Pietro della Valle, t. 1. p. 325., and of Gemelli, t. 1. p. 33. We may likewiſe ſee what Pliny ſays of the maladies peculiar to Egypt, l. 26. c. 1.

Egypt having been expoſed at all times to ſo great a number of general and habitual diſtempers, they muſt have tried very early to find out the proper means to remedy them. From hence came phyſicians.

We may conclude, from what we find in hiſtory, about the practice of the Egyptians, that theſe people had been the firſt who had perceived the neceſſity of dividing among many perſons the different objects of medicine.

The ancients tell us, there has been no country where phyſicians were in ſuch great numbers as in Egypt. They inform us at the ſame time, that thoſe who exerciſed that profeſſion, did not undertake to treat indifferently all ſorts of diſtempers. They had for diſtempers of the eyes, for thoſe of the head, for thoſe of the teeth. The diſtempers of the bowels, and other internal maladies, had likewiſe their particular phyſicians *. The Egyptians were not a long time in comprehending, that the life and ſtudy of one man was not ſufficient to be inſtructed perfectly in all the parts of a ſcience ſo extenſive as phyſic. It was for this reaſon they obliged thoſe who embraced that profeſſion, only to apply themſelves to one ſort of diſtemper, and to make that the only object of their ſtudy. The ancient authors, by inſtructing us in this practice, have tranſmitted nothing to us of the nature of the remedies which the Egyptians uſed. They have only given us general notions on this ſubject. We know only that theſe people made a vaſt uſe of regimen and purging drinks †. Perſuaded that all diſtempers came from the aliments, they looked upon the

* Herodot. l. 2. n. 84.

† They believe the purge of the Egyptians was a ſort of horſe-radiſh, or an herb which reſembles celery. There are even ſome who will have it, that it was a compoſition not unlike beer. Le Clerc, Hiſt. de la Med. l. 1. c. 18. p. 58.

the remedies, which tended to evacuate the humours, as the moſt proper to preſerve health *. We ſee farther, by the expoſure which an ancient author has made of their ſyſtem of phyſic, that they excluded every remedy whoſe application might become dangerous. They only employed thoſe which they might uſe as ſafely as their daily food †.

It appears further, that theſe people were as much buſied with the care of preventing diſtempers as with that of curing them. What gives room to think thus is, that it is ſaid, that the Egyptians uſed to purge every month for three days ſucceſſively, with vomits and clyſters ‡.

The Egyptians are ſaid to have firſt made known and uſed the oil of ſweet almonds ||. We may alſo rank in the number of medicines invented by theſe people Nepenthe, to which Homer gives ſuch high encomiums. Helen, as he ſays, had learned the compoſition from Polydamna, wife of Thonis, king of Egypt. This medicine was ſo admirable, that it made one forget all ills, and diſſipated all wearineſs §.

The qualities of the Nepenthe of Homer have, as appears to me, a great relation to thoſe of opium. We know that the virtue of that medicine is not only to provoke ſleep; it has that of making us gay, and of producing even a ſort of drunkenneſs. Thus we ſee, that the Egyptian women, who uſed a great deal of Nepenthe, were looked upon formerly ſolely to poſſeſs the ſecret of diſſipating anger and chagrin ¶. Opium is at this time very much uſed in the eaſt ‡‡; a cuſtom which we ought to

* Herod. l. 2. n. 77.; Diod. l. 1. p. 73. † Iſocrat. in Buſir. p. 329.
‡ Herod. Diod. ubi ſupra. || P. Æginet. de Remed. l. 7. c. 20.
§ Odyſſ. l. 4, v. 220, et ſeq. ¶ Diod. l. 1. p. 109.
‡‡ The Turks take about a drachm of it when they prepare to march to battle.

to regard as a conſequence of the attachment which theſe people have always had for original practices: therefore I am very much inclined to believe, that it is of this ſort of medicine that Homer would ſpeak under the name of Nepenthe, and that in his time the Egyptians were perhaps the only people who knew the preparation of it *.

The manner of treating diſtempers in Egypt did not depend upon the will and choice of the phyſician. All the precepts concerning medicine were contained in certain ſacred books. The phyſicians were obliged to conform to them exactly. It was not permitted them to change any thing †. If they could not ſave the diſeaſed by following that method, they were not anſwerable for the event; but if they rejected it, and the ſick perſon happened to die, they were puniſhed with death ‡. This ſubjection of the phyſicians of Egypt to the cuſtom of the country, is farther confirmed to us by Ariſtotle: he ſpeaks of an ancient law of the Egyptians, by which it was forbid the phyſicians to ſtir the humours, that is to ſay, to purge the ſick before the fourth day of the diſtemper, unleſs they would do it at their own riſk §. We may judge after this

* Yet it muſt be agreed, that the opinions of the critics are pretty much divided above what Homer would deſign by the Nepenthe. We may conſult on this ſubject the diſſertation of Father Petit, entitled, Homeri Nepenthes, Traject. 1689.

† Diod. l. 1. p. 74.

This was a conſequence of the ſame ſpirit of attachment that the Egyptians had for every thing that was eſtabliſhed anciently. See Plato de leg. l. 2. p. 789.

‡ Diod. l. 1. p. 74.

§ De repub. l. 3. c. 15. p. 358., or rather, according to Victorius, p. 265., on this paſſage of Ariſtotle, to alter nothing of the laws eſtabliſhed which forbid them to do any thing before the fourth day had paſſed, this is conformable to the doctrine of Hippocrates.

this expoſure, if medicine could ever make any progreſs in Egypt, or be enriched with uſeful diſcoveries. The ſtate of the diſeaſed, the ſymptoms and the daily accidents, were not what determined the phyſicians to apply the principles of their art. The theory and even the practice being fixed, they had leſs need of judgment than of memory. The Egyptians apparently imagined, that all bodies were conſtituted in the ſame manner; and, againſt daily experience, they preſumed the diſtempers were not combined differently.

Some authors pretend, that, with a view to make their remedies more efficacious, the Egyptian phyſicians added to the ſtudy of their profeſſion that of aſtrology, and of certain myſterious rites *. They ſay, that phyſic in theſe countries was mixed with many ſuperſtitious practices †. This opinion appears probable enough. We know that theſe people gave themſelves a good deal up to judicial aſtrology. Herodotus aſſures us, that there had not been a nation more ſuperſtitious than the Egyptians ‡. It ſhould not then be ſurpriſing, that they had believed that the influence of certain planets, and the protection of ſome tutelary genii, contributed much to the curing of diſtempers. Yet we muſt agree, that neither in Herodotus, nor in the authors of great antiquity, do we find any thing which authoriſes us to believe, that the Egyptians employed ſuperſtitious practices in the manner of treating the ſick.

We ſhall finiſh what concerns phyſic in Egypt, by remarking the attention the government paid to every thing that could concern the preſervation of the citizens. It

* Scholiaſt. in Ptolom. Tetrabibl. l. 1.

† Conringius de Hermetica medic. l. 1. c. 12. &c.; Borrichius de ortu et progreſſu chemiæ, p. 59.; Le Clerc, hiſt. de la medic. l. 1. c. 5. p. 13.

‡ L. 2. n. 37. 65. 82.

It coſt the Egyptians nothing to be attended when they were at war, or when they travelled in the kingdom. They had phyſicians paid with the public money, to take care of thoſe who fell ſick on theſe occaſions *. This fact farther proves to us, that phyſic was not practiſed for nothing. It was the ſame with the Hebrews. Moſes ordered, that if two men happened to fight, and one of them was wounded, the aggreſſor ſhould render to him whom he had ſtruck what it ſhould coſt him for being cured †. This precept was founded, without doubt, on the practice already eſtabliſhed, of paying the phyſicians for the care they took of the ſick.

3. *Of Medicine among the Greeks.*

It is uſeleſs to obſerve, that originally among the Greeks, as well as among all the nations of antiquity, the profeſſions of phyſician, of ſurgeon, and apothecary, were united in the ſame perſon. That part of medicine which was employed in curing internal diſtempers, was ſcarce known to them ‡. We ſcarce find any examples of cures of ſuch like diſtempers. Here is one, nevertheleſs, which merits on many accounts our attention. Fable has extremely diſfigured it; but it is not difficult to pick from it hiſtorical foundations. This fact may ſerve to make known in what manner many of the remedies had been found; it will alſo give us room to make ſome reflections about the recompenſes which they gave to the ancient phyſicians when they ſucceeded.

Hiſtory

* Diod. l. 1. p. 74.

† Exod. c. 21. v. 19. "Mercedem medici ſolvet," ſays the Chaldaic paraphraſe on this verſe.

‡ See De Goguet, part 1. book 3. chap. 1.

Hiſtory ſays, that there had happened a moſt ſtrange accident to the daughters of Prætus king of Argos. They thought they were metamorphoſed into cows *. Fable attributed this ſingular delirium to the wrath of Bacchus, or to that of Juno †; but it is eaſy to perceive it was the effect of a diſtemper of which the phyſicians report various examples ‡. Abas, who had poſſeſſed the throne of Argos before Prætus, had left by Idomenea his daughter, a grandſon, named Melampus ||. This prince was given to a paſtoral life, according to the uſage of the early times, when the children of kings and of gods, that is to ſay, kings themſelves, often kept their own flocks. The profeſſion of a ſhepherd gave an opportunity to Melampus of making ſome diſcoveries in phyſic. He paſſed in antiquity for the firſt of the Greeks who had found out purges §. Melampus had remarked, that when the goats had eat hellebore, they were violently purged; he thought of having the milk ſent to the daughters of Prætus. Others ſay, that he gave them hellebore alone. It appears that Melampus joined to that receipt ſome ſuperſtitious remedies ¶. He is the firſt that is ſaid to have put in practice in Greece thoſe pretended means **. However it was, Melampus ſucceeded in curing the daughters of Prætus of their madneſs.

The

* Virgil eclog. 6. v. 48.; Servius ad hunc loc.

† Apollod. l. 2. p. 68.

‡ See P. Ægineta. l. 3. de Atrabile.; Le Clerc, hiſt. de la medec. l. 1. p. 4.

|| Apollod. l. 2. p. 68, and 69. His father called him Amythaon. Melampus lived about 150 years before the Greek Æſculapius.

§ Apollod. l. 2. p. 69.

¶ Apollod. ibid.; Ovid. Metam. l. 15. v. 325, et ſeq.; Servius ubi ſupra.

** Herod. l. 9. n. 49.

The phyſicians of the heroic times did not undertake to cure the ſick but for a good ſum. The recompenſe which Melampus required is a proof of it. He demanded firſt the third part of the kingdom of Argos. The Argives, after ſome difficulties, having conſented to it, Melampus added to his firſt demand, that of a third of the ſame kingdom for his brother Bias. Hiſtory ſays that as all the Argives became mad, they were obliged to agree to all his pretenſions *. It is true, that other hiſtorians relate the fact in a manner much more natural. They ſay it was the king of Argos, who, as an acknowledgment, divided his kingdom with Melampus and Bias his brother †.

This is not, laſtly, the only example that antiquity gives us of ſuch like recompenſes granted to phyſicians. I ſhall very ſoon have occaſion to relate another. Nevertheleſs we ſhall ceaſe to be aſtoniſhed at it, when we ſhall have reflected, that theſe phyſicians were the ſons or grandſons of ſovereigns.

The princes and kings at this time did not deſpiſe the practice of phyſic. Almoſt all the famous perſonages of the heroic ages were diſtinguiſhed for their knowledge in that art. They reckon in this number Ariſtæus, Jaſon, Telamon, Teucer, Peleus, Achilles, Patroclus, &c. They had been inſtructed by the centaur Chiron, whoſe ſkill and knowledge at that time had rendered him the oracle of Greece. They were particularly attached to the knowledge of ſimples. They deſign even now many plants by the name of ſome one of theſe heroes; a proof that in antiquity

* Herod. l. 9. n. 33.; Apollod. l. 2. p. 69. Servius ſays only that Melampus made it in his bargain, that they ſhould give him in marriage one of the daughters of Prætus, called Cyrianaſſa, with half of the kingdom. Ad Eclog. 6. v 48.

† Diod. l. 4. p. 313.; Pauſ. l. 2. c. 17.

tiquity they paſſed for the firſt who diſcovered the virtues of them *.

We could join to theſe illuſtrious perſonages, Palamedes. It is not that he had applied to know the ſecrets of medicine. He had refuſed to be inſtructed in that ſcience by Chiron. Palamedes was a fataliſt, and conſequently looked upon medicine as a knowledge odious to Jupiter and the Fates. The example of Æſculapius being thunderſtruck frightened him †. But, as the penetration of his mind was equal to every thing, they ſay he hindered, by his advice, the plague which ravaged all the cities of the Helleſpont, and even Troy, from attacking any perſon in the Grecian camp, although the place where the camp was ſituated was very unwholeſome. Palamedes, they add, had foreſeen this plague, becauſe the wolves deſcending from Mount Ida ruſhed upon the beaſts, and even upon the men. The means which he uſed for hindering the army of the Greeks from being attacked with the plague, was to order them to eat little, and particularly that they ſhould abſtain from fleſh. He enjoined them alſo to uſe much exerciſe. They ſay this advice had all the ſucceſs poſſible ‡.

If this fact had been well proved, we might ſay, that, on the ſubject of medicine, Palamedes knew more than all the Greeks, without excepting Podalirius and Machaon. But all this fine ſtory does not deſerve the leaſt credit. I ſhould not have had occaſion to have ſpoke of it, if, falſe as it is, it had not ſerved to confirm what I have ſaid precedently about the diſcoveries which ſome Greek writers would give the honour of to their heroes. To deſtroy all theſe traditions, it ſuffices to open Homer, whoſe teſtimony ought to have ſo great a weight in every thing which concerns

* See Le Clerc, Hiſt. de la Med. l. 1. p. 30. † Philoſtrat. heroic. c. 10. p. 708. ‡ Philoſtrat. heroic. c. 10. p. 710. et 711.

cerns the heroic times. This poet says expressly, that the Greeks were a prey to the deadly arrows of Apollo. We see nothing every where but heaps of dead upon the piles, which burn without ceasing *.

I shall only speak one word of Medea. That princess passed in antiquity for a very famous magician. She would not probably have had this bad reputation, but for the knowledge she had acquired in botany, and the criminal use she too often made of it. They have seen her do surprising cures. They knew also, that by her secrets, she often got rid of those who had drawn upon them her enmity; they needed no more to make her to be looked upon, in these times of ignorance, as a magician of the first order.

4. *Of Medicine immediately prior to Hippocrates.*

By the consent of all antiquity, it is allowed that the history of medicine remained involved in the dark clouds from the Trojan war to that of Peloponnesus †. We cannot however suppose, that the study of a science so necessary as that of medicine, should, during so long an interval, have been absolutely neglected. The sacred books attest the contrary. Solomon must have possessed a great part of the various knowledge which constitutes the art of healing. The Scripture says of this prince, that he had composed treatises upon all animals, birds, and fishes, and that he had wrote upon all plants, from the cedar of Lebanon to the hyssop ‡. Many other facts related in the

* Iliad, l. 1. v. 51. et seq. † Celsus, l. 1. in præfat.; Plin. l. 29. § 2. p. 493.; Isidor. orig. l. 4. c. 3. ‡ 1 Kings iv. 33. With the other knowledge that Solomon attributes to himself in the book of Wisdom, he places the diversities of plants and the virtues of roots, vii. 20.

ſacred books atteſt equally the knowledge and the uſage of medicine in the ages we are at preſent employed upon.

We ſee, that there were in theſe times phyſicians by profeſſion among the Hebrews. Aſa, king of Judah, being attacked by the gout, is reproached for that "he ſought not to the Lord, but to phyſicians *." Hezekiah, threatened with death from an abſceſs, is cured by the application of a cataplaſm of figs †. Joram, king of Judah, wounded in a battle, retires to Jezreel to be healed ‡. We gather alſo from many expreſſions of the prophets, that they then knew how to cure wounds, fractures, and bruiſes, by means of certain medicaments, ſuch as roſin, balſam, oils, and the fat of animals ||. It even appears that phyſicians were held in great eſteem amongſt the Aſiatic nations. "Honour a phyſician," ſays the Eccleſiaſticus, "for the uſes which you may have of him §."

As to the Greeks, although we are ignorant of the ſtate and progreſs of medicine amongſt theſe people from the Trojan war to that of Peloponneſus, yet it is certain, that the Aſclepiades, that is to ſay, the deſcendants of Æſculapius, preſerved that ſcience in their family without any interruption. They reckon three celebrated ſchools eſtabliſhed by them, one at Rhodes, another at Cos, and the laſt at Cnidos. Herodotus, who was anterior to Hippocrates ¶, ſpeaks alſo of many other very famous ſchools of medicine. Let us add that of Italy, which owed its riſe to Pythagoras, and whoſe erection we cannot place later than the year 550 before Jeſus Chriſt ††.

The

* 1 Kings xv. 23.; 2 Chron. xvi. 12. † 2 Kings xx. 7.; Iſa. xxxviii. 21. ‡ 2 Kings viii. 29.; ix. 15. || See Iſaiah ii. 6.; Jerem. viii. 22.; Ezek. xxx. 21. § xxxviii. 1. ¶ This great phyſician flouriſhed in the time of the Peloponneſian war, about the year 430 before Jeſus Chriſt. †† See Le Clerc, hiſt. of medicine, part 1. b. 2. c. 1 & 2.

The poems of Homer furniſh ſtill plainer proofs of the ſtate of medicine, and of the progreſs it muſt have made, at the time in which this great poet lived. We find in his writings abundance of anatomical details. Homer gives a nominal deſcription of almoſt all the parts of the human body; more than that, this poet muſt have had a great knowledge of their ſtructure and of their functions, to judge of it by his deſcription of wounds, and the accidents reſulting from them. We might even reproach him with having, in this reſpect, affected to make a parade of his ſkill. However this may be, theſe facts do not permit us to call in queſtion the great inſight which in his time they had acquired in medicine. Nevertheleſs one reflection ariſes, which, at the firſt glance, ſhould ſeem to make this anatomical knowledge ſo remarkable in the writings of Homer, difficult to be conceived.

If we may believe an ancient commentator on Plato, Alcmeon, a diſciple of Pythagoras, paſſed for the firſt who had anatomized animals *. Ariſtotle, whoſe time was not till more than eighty years after Hippocrates, tells us, beſides, that in his days the Greeks had not yet dared to diſſect the human carcaſe. When this philoſopher ſpeaks of the internal parts of man, he ſays, they are greatly unknown, that we have nothing certain on their ſtructure and arrangement, and that we muſt judge of them from the reſemblance they ſhould have to the parts of other animals which may have ſome conformity with each of them †. How then is it poſſible, that, in the ages of Homer, anatomy ſhould have been carried to a ſort of accuracy and exactneſs?

This objection which at firſt we might judge very ſtrong, ceaſes nevertheleſs to appear ſo, when we reflect on the various means which men have always had to inſtruct

* Chalcid. in Tim. Plat. p. 30. † Hiſt. animal. l. 1. c. 16. *init.*

themſelves in the frame of the human body. I have explained theſe means in the firſt part of this work *. We may alſo conſult, on this ſubject, what Daniel Le Clerc ſays in his hiſtory of medicine. There, this learned man makes us eaſily conceive, how the ancient phyſicians may have acquired a knowledge of the internal parts of the human body, without having been, for all that, in the habitual practice of diſſection †.

I am, beſides, apt to believe, that the people of Aſia had not the ſame ſcruple as the Greeks about opening of human carcaſes. Homer may therefore have drawn from them that anatomical ſkill which he has diſplayed in his works. For though we cannot preciſely determine the country of this prince of poets, it however appears to me beyond a doubt, that he was born, and paſſed a great part of his life in Aſia Minor. This is an opinion which I have already taken pains to eſtabliſh. I have even thought, that, of conſequence, we ought to refer to theſe people, certain ſciences too delicate and refined for Homer to have learned them in the boſom of Greece, properly ſo called. We ought not to give the honour of them to the inhabitants of that part of Europe. In the ages this poet appeared in, they were ſtill very ignorant and unpoliſhed.

I think I have ſaid enough to ſhew, that if we find a void in the hiſtory of medicine, from Podalirius and Machaon, the ſons of Æſculapius, till the time of Hippocrates, it is not becauſe the ſtudy of that ſcience was neglected in this interval. We ought to attribute the ignorance we are in of the names and capacity of thoſe who cultivated medicine at that time, only to the times in which they lived. The hiſtory of thoſe ages is moſt confuſed and defective. The phyſicians are not the only people who have cauſe

* Book 3. c. 1. art. 2. † Hiſt. of medicine, part 1. b. 2. p. 74. & 75.

cauſe to complain of it. We ſhall have but too many occaſions to be convinced of it with regard to many other objects.

SECTION III.

Account of a work, entitled, "Introduzione alla Storia della Medicina Antica e Moderna, Di Roſario Scuderi, M." Printed at Naples in one vol. 8vo. *anno* 1796.

In ſo far as it is poſſible for any perſon to judge, who is but imperfectly a maſter of the Italian language, the work above mentioned furniſhes an able and luminous account of the progreſs of medicine. It divides the hiſtory of the art into nine epochs, namely, 1. Before the ſiege of Troy. 2. Before the Peloponneſian war. 3. The age of Hippocrates. 4. Of Aſclepiades. 5. Of Galen. 6. Of Van Helmont and Paracelſus. 7. Of Bellini and Stahl. 8. Of Boerhaave and Bordeu: And 9. Of Cullen. The author then gives a ſhort account of the Brownonian ſyſtem, or the "*Setta Eccitabiliſtica*" as he calls it; and concludes with a ſketch of the actual ſtate of medicine at the time the book was written.

This work ſeems to be drawn up with ſo much candour, ingenuity and knowledge of the ſubject, that it would be deſirable to have it tranſlated into Engliſh, as much benefit may be derived, from the views, which are entertained, in other countries, of the progreſs of medicine.

SECTION IV.

Of Æſculapius.

It may not be improper in the next place, to give a ſhort account of the ideas which the ancients had formed of Æſculapius, whom they conſidered to be the god of phyſic.

It is aſſerted, by his having made ſo much progreſs in the art, that he reſtored health to the ſick, and ſafety to thoſe whoſe condition was deſperate. Nay, it was believed, that he had the power of recalling the dead to life. He is repreſented as wearing a crown of laurel, becauſe that tree was conſidered to be powerful in curing many diſeaſes, (vide Feſtum,) though its virtues are now unknown. He is alſo repreſented holding a ſtaff with many knots on it, ſignifying the difficulties attending the ſtudy of medicine.

Plato (in Phædone) ſays, that the ancients were accuſtomed to ſacrifice dunghill cocks to Æſculapius, being the moſt vigilant of all birds; becauſe, of all the virtues, watchfulneſs is principally neceſſary for a phyſician *.

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* Tooke's Pantheon, p. 317.

NUMBER II.

ACCOUNT OF HIPPOCRATES AND HIS DOCTRINES REGARDING HEALTH AND LONGEVITY.

SECTION I.

Account of Hippocrates, *from "the Philoſophy of Medicine," the 4th edit. in five vols.* 8vo. *Printed anno* 1799.

HIPPOCRATES, who is ſuppoſed to have lived 400 years before the birth of Chriſt, is the moſt ancient author whoſe writings expreſsly on the ſubject of the medical art are preſerved; and he is therefore juſtly conſidered as the father of phyſic. All the accounts which we have prior to this time, if not evidently fabulous, are at the utmoſt highly conjectural. Even the medical knowledge of Pythagoras, ſo much celebrated as a philoſopher, can hardly be conſidered as reſting on any other foundation. But from the time of Hippocrates, medicine, ſeparated from philoſophy and religion, ſeems to have aſſumed the form of a ſcience, and to have been practiſed as a profeſſion. It may not, therefore, be improper to give a particular account of the ſtate of medical knowledge as tranſmitted to us in his writings. The writings attributed to Hippocrates, it may be remarked, are not probably all his. Nor is it wonderful that attempts ſhould have been made to increaſe the value of manuſcripts, by attributing them to a name of ſuch eminence. But although what

are tranſmitted to us under the title of his works, may have been written by different hands, yet the preſumption is, that moſt, if not all of them, are of nearly as early a date, and contain the prevailing opinions of thoſe times.

According to the moſt authentic accounts, Hippocrates was a native of the iſland of Cos, and born in the beginning of the 88th Olympiad. In the writings tranſmitted to us as his, we find a general principle adopted, to which he gives the name of Nature. To this principle he aſcribes a mighty power. "Nature," ſays he, "is of it-"ſelf ſufficient to every animal." Upon this footing, as if Nature had been a principle endowed with ſenſe, he gives her the title of wiſe; and aſcribes virtues or powers to her, which are her ſervants, and by means of which ſhe performs all her operations in the bodies of animals: and diſtributes the blood, ſpirits, and heat, through all parts of the body, which by theſe means receive life and ſenſation. And in other places he tells us, that it is this faculty which gives nouriſhment, preſervation, and growth, to all things.

The manner in which Nature acts, or commands her ſubſervient powers to act, is by attracting what is good and agreeable to each ſpecies, and by retaining, preparing, and changing it; and, on the other ſide, in rejecting whatever is ſuperfluous or hurtful, after ſhe has ſeparated it from the good. This is the foundation of the doctrine of depuration, concoction, and criſis in fevers, ſo much inſiſted upon by Hippocrates, and many other phyſicians.

As far as he attempts to explain the cauſes of diſeaſe, he refers much to the humours of the body, particularly to the blood and the bile. He treats alſo of the effects of ſleep, watchings, exerciſe, and reſt, and all the benefit or miſchief we may receive from them. Of all the cauſes of diſeaſes, however, mentioned by Hippocrates, the moſt general

general are *diet* and *air*. On the ſubject of diet he has compoſed ſeveral books, and in the choice of this he was exactly careful; and the more ſo, as his practice turned almoſt wholly upon it. He alſo conſidered the air very much; he examined what winds blew ordinarily or extraordinarily; he conſidered the irregularity of the ſeaſons, the riſing and ſetting of ſtars, or the time of certain conſtellations; alſo the time of the ſolſtices, and of the equinoxes; thoſe days, in his opinion, producing great alterations in certain diſtempers.

He does not, however, pretend to explain how, from theſe cauſes, that variety of diſtempers ariſes which is daily to be obſerved. All that can be gathered from him with regard to this is, that the different cauſes above mentioned, when applied to the different parts of the body, produce a great variety of diſtempers. Some of theſe diſtempers he accounted mortal, others dangerous, and the reſt eaſily curable, according to the cauſe from whence they ſpring, and the parts on which they fall. In ſeveral places alſo he diſtinguiſhes diſeaſes from the time of their duration, into acute or ſhort, and chronical or long. He likewiſe diſtinguiſhes diſeaſes by the particular places where they prevail, whether ordinary or extraordinary. The firſt, that is, thoſe that are frequent and familiar to certain places, he called endemic diſeaſes; and the latter, which ravaged extraordinarily ſometimes in one place, ſometimes in another, which ſeized great numbers at certain times, he called epidemic diſeaſes; and of this kind the moſt terrible is the plague. He likewiſe mentions a third kind, the oppoſite of the former; and theſe he calls ſporadic, or ſtraggling diſeaſes: theſe laſt include all the different ſorts of diſtempers which invade at any one ſeaſon, which are ſometimes of one ſort, and ſometimes of another. He diſtinguiſhed between thoſe diſeaſes which are hereditary,

hereditary, or born with us, and thoſe which are contracted afterwards; and likewiſe between thoſe of a kindly and ſuch as are of a malignant nature, the former of which are eaſily and frequently cured, but the latter give the phyſicians a great deal of trouble, and are ſeldom overcome by all their care.

Hippocrates remarked four ſtages in diſtempers; viz. the *beginning* of the diſeaſe, its *augmentation*, its *height*, and its *declination*. In ſuch diſeaſes as terminate fatally, death comes in place of the declination. In the third ſtage, therefore, the change is moſt conſiderable, as it determines the fate of the ſick perſon; and this is moſt commonly done by means of a *criſis*. By this word he underſtood any ſudden change in ſickneſs, whether for the better or for the worſe, whether health or death ſucceed immediately. Such a change, he ſays, is made at that time by Nature, either abſolving or condemning the patient. Hence we may conclude that Hippocrates imagined diſeaſes to be only a diſturbance of the animal economy, with which Nature was perpetually at variance, and uſing her utmoſt endeavours to expel the offending cauſe. Her manner of acting on theſe occaſions is to reduce to their natural ſtate thoſe humours whoſe diſcord occaſions the diſturbances of the whole body, whether in relation to their quantity, quality, mixture, motion, or any other way in which they become offenſive. The principal means employed by nature for this end is what Hippocrates calls concoction. By this he underſtood the bringing the morbific matter lodged in the humours to ſuch a ſtate, as to be eaſily fitted for expulſion by whatever means nature might think moſt proper. When matters are brought to this paſs, whatever is ſuperfluous or hurtful immediately empties itſelf, or Nature points out to the phyſicians the way by which ſuch an evacuation is to be accompliſhed. The *criſis* takes place either by bleeding, vomit, ſweat,

or

or other evaçuations, tumours or abſceſſes, ſcabs, pimples, ſpots, &c. But theſe are not to be looked upon as the effects of a true criſis, unleſs they are in conſiderable quantity; ſmall diſcharges not being ſufficient to make a criſis. On the contrary, ſmall diſcharges are a ſign that Nature is depreſſed by the load of humours, and that ſhe lets them go through weakneſs and continual irritation. What comes forth in this manner is crude, becauſe the diſtemper is yet too ſtrong; and while matters remain in this ſtate, nothing but a *bad* or *imperfect criſis* is to be expected. This ſhows that the diſtemper triumphs, or at leaſt is equal in ſtrength to Nature, which prognoſticates death, or prolongation of the diſeaſe. In this laſt caſe, however, Nature often has an opportunity of attempting a new criſis more happy than the former, after having made freſh efforts to advance the concoction of the humours. It muſt here be obſerved, however, that according to Hippocrates, concoction cannot be made but in a certain time, as every fruit has a limited time to ripen; for he compares the humours which Nature has digeſted, to fruits come to maturity.

Hippocrates carefully remarked the *critical days* of diſeaſe. The times in which fevers were ſuppoſed by him to have a criſis were the third, fifth, ſeventh, ninth, eleventh, fourteenth, ſeventeenth, and twentieth. If this happened kindly upon thoſe days, the patients, he remarked, uſually recovered; if not, they ſunk under their malady.

But what has chiefly contributed to procure the vaſt reſpect generally paid to Hippocrates, is his induſtry in obſerving the moſt minute circumſtances of diſeaſes, and his exactneſs in nicely deſcribing every thing that happened before, and every accident that appeared at the ſame time with them; and likewiſe what appeared to give eaſe,

and

and what to increaſe the malady; which is what we may call *writing the hiſtory of a diſeaſe*. Thus he not only diſtinguiſhed one diſeaſe from another by the ſigns which properly belonged to each; but by comparing the ſame ſort of diſtemper which happened to ſeveral perſons, and the accidents which uſually appeared before and after, he could often foretell a diſeaſe before it came, and afterwards give a right judgment of the event of it. By this way of *prognoſticating*, he came to be exceedingly admired: and this he carried to ſuch a height, that it may juſtly be ſaid to be his maſterpiece; and Celſus, who lived long after him, remarks, that ſucceeding phyſicians, though they found out ſeveral new things relating to the management of diſeaſes, yet were obliged to the writings of Hippocrates for all that they knew of ſigns.

From this account of Hippocrates, it will appear, that he was not near ſo much taken up with reaſoning on the phenomena of diſeaſes, as with reporting them. He was content to obſerve theſe phenomena accurately, to diſtinguiſh diſeaſes by them, and judged of the event by comparing them exactly together. For his ſkill in prognoſtics he was indeed very remarkable, as we have already mentioned, in ſo much that he and his pupils were looked upon by the vulgar as prophets. What adds very much to his reputation is, that he lived in an age when phyſic was altogether buried in ſuperſtition, and yet he did not ſuffer himſelf to be carried away by it; on the contrary, on many occaſions, he expreſſes his abhorrence of it.

Having thus ſeen in what Hippocrates makes the difference between health and ſickneſs to conſiſt, and likewiſe the moſt remarkable ſigns from whence he drew his prognoſties, we muſt now conſider the means he preſcribed for the preſervation of health, and the cure of diſeaſes.

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SECTION II.

Of the Doctrines of Hippocrates relative to the Preſervation of Health.

As Hippocrates is juſtly conſidered to be the father of medicine, it is neceſſary to pay particular attention to the precepts which he has laid down for the preſervation of health. He has written no particular treatiſe upon this ſubject; but his obſervations thereon have been collected with much induſtry in a very valuable work, entitled "The Hiſtory of Health," by James Mackenzie, M. D. printed in one volume 8vo. *anno* 1758; from which publication the following extract is taken.

In order, (as Dr Mackenzie obſerves), that we may have a full and clear apprehenſion of the doctrines of Hippocrates regarding the preſervation of health, we ſhall endeavour, *firſt*, To range in order all his precepts and remarks on the ſix articles neceſſary to life, vulgarly called the *Non-naturals*. *Secondly*, We ſhall take notice of ſome general rules which he has laid down with regard to health, and of his obſervations upon them.

The ſix articles indiſpenſably neceſſary to the life of man, are, air, aliment, exerciſe and reſt, ſleep and wakefulneſs, repletion and evacuation, together with the paſſions and affections of the mind.

Of Air.—Thoſe cities * which are ſituated towards the weſt, and are ſo covered from the eaſt, that the ſalutary winds from that point have no acceſs to blow away their noxious

* De aër. loc. et aq. page 283. line 12. edition Fœſii.

noxious vapours, muſt of neceſſity be unhealthy *, and their inhabitants ſubject to many and bad diſtempers.

The air has an extraordinary influence on the human body in reference to health and ſickneſs, ſince we ſee that a man may live two or three days without aliment, but can ſcarce ſubſiſt a moment without air †, ſo neceſſary it is to the life of every animal. When, therefore, we find a diſtemper prevail ‡ univerſally, and ſeize on perſons of all ages and conditions, how different ſoever their diet or manner of living may be; it is evident that ſuch a diſtemper cannot ariſe from what people eat or drink, becauſe they differ widely in that reſpect, but from the air which ſurrounds them, and which they all breathe in common; and it would be needleſs, in ſuch a caſe, to alter the method of life that has always agreed with them; nay, it would be hurtful, becauſe ſudden changes in all caſes are dangerous. The only courſe to be taken under ſuch a calamity, is to alter the nature and qualities of the air, (if that be practicable), or to remove from it to an air which is untainted.

We ought to attend to the qualities of the air, whether it be hot || or cold, groſs or fine, moiſt or dry, and how it varies with regard to theſe qualities; and we muſt by experience learn the different effects of thoſe variations upon our health: And he who would attain to any uſeful knowledge

* This, and ſome other aphoriſms concerning the winds, relate chiefly to the climate and ſituation of Greece, and the adjacent countries, where Hippocrates made his obſervations, and where the eaſt and north winds blow over immenſe tracts of land, divided here and there by narrow ſeas; but are not ſo applicable to the countries where theſe winds blow directly from the ocean. With regard alſo to the heat and cold of the ſeaſons, the more northern climates do not require ſo cooling a diet in ſummer as that where our author lived. † De flatib. page 296. line 50. ‡ De nat. hom. page 228. line 50. et ſeq. || De morb. vulg. lib. 6. § 8. aph. 18. page 1199.

ledge * in the art of healing, muſt obſerve the ſeaſons of the year, for they differ extremely one from the other, and great are the changes which happen in them; and he ſhould eſpecially obſerve thoſe winds which are moſt familiar to the country where he lives.

The north † wind blowing long, renders the body compact, ſtrong, nimble, and of a good colour, for it purges the air from groſs vapours, makes it pure and bright, and therefore is of all winds, generally ſpeaking, the moſt healthful: but ſtill it is attended with ſome inconveniences, becauſe to perſons unaccuſtomed to it, and to tender conſtitutions, it gives coughs ‡, ſore throats, pain of the breaſt, coſtiveneſs, chillneſs, and ſtrangury.

The ſouth wind ||, on the contrary, moiſtens the brain too much, weakens and relaxes the body, and occaſions defluxions.

A very dry § ſeaſon is, upon the whole, more healthful than a very wet one.

It is known by experience, that we can eat more ¶, and digeſt better, in winter and ſpring, than in ſummer and autumn; and indeed the former, eſpecially the winter, require a more plentiful nouriſhment than the latter.

In winter ††, to reſiſt the cold, let your aliment be dry and warming. In ſpring ‡‡, when the weather grows mild, the diet ſhould be accommodated to the ſeaſon, and ſomewhat cooler and lighter. In ſummer when the ſeaſon becomes hot and dry, the food ſhould be cooling, and the

* De aër. loc. et aq. in princip. page 280. † De morb. ſacr. page 308. line 5. et ſeq. vide inſuper, § 3. aphor. 17. page 1247. ‡ Sect. 3. aphor. 5. page 1247. || De morb. ſacr. page 308. line 26. et ſect. 3. aphor. 17. § Sect. 3. aphor. 15. ¶ Sect. 1. aphor. 15, et 18. page 1243. †† De vict. rat. lib. 3. page 366. line 40. ‡‡ Ibid. page 367. line 37. et ſeq.

the drink diluting. But after the autumnal equinox *, your aliment ſhould again be of a warming nature, and your clothes † thicker, by degrees, as you approach the winter.

The ſpring ‡, generally ſpeaking, is the moſt ſafe and healthy, but the autumn the moſt dangerous and ſickly of all the ſeaſons. And, particularly, the ſpring and beginning of ſummer agree beſt with children, and very young perſons; ſummer and the beginning of autumn with old men; and the latter end of autumn, together with the winter, are healthieſt for the middle aged.

The ſpring breeds blood ||, the ſummer bile, and the other ſeaſons ſuch humours as correſpond with their reſpective natures. The ſpring § alſo is the beſt ſeaſon of the year to loſe blood, or take phyſic, if either of them ſhould be proper, and can be conveniently deferred to that time. When the temperature ¶ of the air correſponds with the nature of the reſpective ſeaſons, the year is healthful, and diſtempers ſlight; but when the weather is unnatural with reſpect to the ſeaſons, diſtempers are ſtubborn

* Ibid. lib. 3. page 368, line 34. et ſeq. † It is very remarkable, that though Hippocrates admoniſhes people to accuſtom themſelves gradually to a cooler diet, as the ſpring grows warm, yet he never adviſes them to lay aſide any of their winter garments at that time; whereas, in autumn, he expreſsly orders them to guard againſt the approaching cold, ἐσθῆτι παχείῃ, *by thick clothing*. And if he was ſo cautious in the warm climate of Greece, ſurely we who live in this iſland, where the weather oftens varies from hot to cold three or four times a-day, ſhould never lay aſide any of our winter clothing before the month of May, nor even then, unleſs the weather ſhould be uniformly warm.

Our judicious Sydenham obſerves, that the giddy practice of throwing aſide our winter garments too early in the ſpring, and of expoſing our bodies, when overheated, to ſudden colds, has deſtroyed more than famine, peſtilence and ſword. De feb. intercurrent. § 4. ‡ Sect. 3. aphor. 9 page 1247.
|| De humor. page 50. line 53. § Sect. 6. aphor. 47. page 1258.
¶ Sect. 3. aphor. 8. page 1247.

ſtubborn. Sudden tranſitions *, from great heat to extreme cold, are dangerous, and always produce bad diſtempers; and when theſe changes happen in the ſame day, for any conſiderable time, we may expect ſtubborn autumnal diſeaſes.

We find, that not only the form and conſtitution of men's bodies, but their manners alſo, have a great affinity with the nature of the climate which they inhabit. In Aſia †, where the ſeaſons are mild, and vary but little with regard to heat or cold, the productions of the earth are larger, and more beautiful than in Europe, and the men more humane and benevolent, but, at the ſame time, more indolent and ſlothful; for it is the extreme changes of the ſeaſons from heat to cold that rouſe the paſſions of the Europeans, and excite them to illuſtrious atchievements. It is true, that the nature of the Aſiatic government ‡ contributes to make the men of that country ſtill more inactive than otherwiſe they would be; for as they live under arbitrary and deſpotic princes, without liberty or property, it is not worth their while to undergo dangers in performing gallant actions, where the whole fruit of their labour is reaped by an inſolent tyrant, and the brave adventurers have nothing but wounds and death for their portion. Under ſuch an abſolute and lawleſs government, it is the intereſt of a valiant man to be reputed a coward.

Of Aliment.—He who would thoroughly underſtand this ſubject, muſt not only know || what qualities every ſort of food is endowed with from nature, but alſo what new qualities it receives from art, in the various ways of dreſſing it. Flour of wheat, for inſtance, mixed with the bran,

* Sect 3. aphor. 1. et 4. † De aër. loc. et aq. page 288. line 50. et ſeq. ‡ Ibid. page 290. line 35. et ſeq. || De vict. rat. lib. 2. page 355 line 4, 25.

is opening, and of ſmall nouriſhment; but when pure and unmixed, nouriſhes much, and is not at all opening. And it is of great moment * to a man's health, whether his common bread be white or brown, well or ill baked.

Every phyſician † ſhould endeavour to underſtand the nature and conſtitution of different perſons, with reſpect to what they eat and drink, and ſhould not only make himſelf acquainted with the various complaints which ariſe from various ſorts of aliment, but ſhould alſo know why they happen to ſome, and not to others. Cheeſe ‡, for example, is hurtful to ſome, but agrees perfectly well with others; the cauſe of ſuch a difference, therefore, ſhould be found out, and the nature of thoſe humours known, to which cheeſe is an enemy, that ſo they may be corrected, or cheeſe avoided.

The human body contains four humours ||, very different with reſpect to heat, cold, moiſture and dryneſs, viz. blood, phlegm, yellow bile, and black bile, which ſeveral humours we ſee frequently brought up by vomiting, and diſcharged by ſtool. Health conſiſts in a due mixture of theſe four, and whatever produces a redundancy in any of them, does hurt.

It is very injurious to health to take in more food § than the conſtitution will bear, when, at the ſame time, one uſes no exerciſe to carry off this exceſs. On the other hand ¶, it is equally pernicious to take in leſs nouriſhment than the conſtitution requires; for abſtinence has great power over our nature, either to procure health, or to cauſe weakneſs and death. Many and various are the evils which ariſe from fulneſs, but thoſe which proceed from

* De priſc. medic. page 13. line 17. † Ibid. page 16. line 47. et ſeq. ‡ De priſc. med. page 17. line 7. || De natur. homin. page 225. line 41. et ſeq. § De flatib. page 297. line 36. ¶ De priſc. med. page 11. line 17. et ſeq.

from emptineſs are no leſs grievous; and it requires diligent obſervation to diſtinguiſh them, ſince we have no rule by which we can exactly know them, but only what we feel within ourſelves. It is therefore a difficult taſk to point out the beginning of any treſpaſs, either on the ſide of fulneſs or emptineſs; and he who falls into the feweſt errors is much to be commended.

A variety * of aliments, diſcordant in their nature, ſhould not be indulged at one meal, becauſe they make a diſturbance, and create flatulencies in the bowels.

Though larger † meals than nature requires, will certainly breed diſtempers if perſiſted in; yet, upon the whole, it is to be obſerved, that a very ſpare and abſtemious diet is more dangerous ‡ than one ſomewhat free and full; and a man ſuffers more from a ſmall treſpaſs on habitual abſtemiouſneſs, than from a conſiderable diminution of a full diet. A preciſe cuſtom of living, therefore, is not ſafe.

Whatever we eat which the ſtomach || can ſubdue, turns to good nouriſhment; but what we cannot digeſt has a contrary effect, and contributes to waſte the body. Some §, from the ſtrength of cuſtom and conſtitution, can eat three plentiful meals every day. Thoſe who have uſed themſelves to make two meals in a day, if they ſhould happen to loſe one of them, grow weak and faint, have no inclination to work, and complain of pain at their heart. They feel alſo their bowels hollow, their eyes heavy, their mouth bitter, and their extremities cold. Nevertheleſs, when they have, by any accident, loſt one of their meals, (ſuppoſe their dinner), they ought

* De flatib. page 297. line 38. † Sect. 2. aphor. 17. page 1245.
‡ Sect. 1. aphor. 5. page 1243. || De loc. in hom. page 422. line 19.
§ De rat. vict. in acut. page 388. line 38. et ſeq.

not to eat a plentiful ſupper to make up their loſs; for, if they do, it will lie heavy on their ſtomach, and they will have a more reſtleſs night after it, than if they had both dined and ſupped heartily. He, therefore, who has been accuſtomed to two meals in a day, and has miſſed his dinner, and faſted beyond his uſual time, and finds himſelf empty and faint, ſhould avoid cold, heat, and labour for that day, and ſhould make a lighter ſupper * than uſual, of ſome harmleſs ſpoon meat, rather than of any ſtrong ſolid food.

On the other hand †, if they who have been accuſtomed to one meal in a day, ſhould chance to eat two, they ſoon grow dull, heavy and thirſty; and this ſingle treſpaſs has been the ſource of great diſtempers to many.

He who has taken a larger ‡ quantity of food than uſual, and feels it heavy and troubleſome in his ſtomach, his wiſeſt courſe will be to vomit it up directly ||.

That ſort of aliment is juſtly reckoned the lighteſt §, which being taken in a moderate quantity, or to ſome little exceſs, cauſes neither fulneſs, nor griping, nor wind, but is quickly digeſted, and, after a proper time, eaſily diſcharged. That ſort, on the contrary, is heavieſt, which being taken in a moderate, or even in a ſmall quantity, cannot be ſubdued by the ſtomach, but occaſions a fulneſs and uneaſineſs.

Exceſs

* I have often experienced the benefit of this precept, when, in the hurry of country practice, I chanced, at any time, to loſe my dinner; for if I ate a hearty ſupper of fleſh meat, I was ſure to be ſick, but if I ſupped on a diſh of chocolate, or a meſs of water gruel, or toaſt and negus, I reſted perfectly well. † De priſc. med. page 12. line 1. ‡ De affect. page 530. line 15. || The wiſe ſon of Sirach confirms this precept, and ſays, Eccleſ. xxxi. 21. "If thou haſt been forced to eat, ariſe, go forth, vomit "and thou ſhalt have reſt." And moſt certain it is, that hundreds have loſt their lives, and thouſands have ſuffered ſickneſs and pain, from their ignorance or neglect of this rule. § De affect. page 527. line 34.

Exceſs * in drinking is not quite ſo bad as in eating.

Growing † perſons have much innate heat, and therefore require a pretty large ſupply of nouriſhment, otherwiſe their bodies will waſte away; whereas, old people having but a ſmall degree of heat, require only a ſmall quantity of aliment; for too large a quantity would quite extinguiſh the little heat they have remaining.

The ſorts ‡ of meat and drink moſt agreeable to the human body, and moſt conducive to good nouriſhment, health, and ſtrength, are bread, fleſh, fiſh, and wine; and yet if theſe are taken to exceſs, they bring on diſtempers and death ſooner than aliments of a weaker, and leſs nouriſhing nature.

Prepare || for perſons of a weak and delicate conſtitution, ſuch food as ſhall not excite any flatulency, acid eructations, or griping; and give them ſuch as ſhall be neither too opening nor binding.

When § a perſon recovering from a diſtemper, eats his meat heartily, and yet receives no ſtrength, it ſhews that he eats more than he can digeſt; but if he eats very moderately, and receives no ſtrength, it appears that there are bad humours in the body which ſhould be evacuated.

When ¶ the body is impure or loaded with bad humours, the more you nouriſh it, the more you hurt it.

Of particular ſorts of Food and Drink in common uſe.— Coarſe †† or brown bread keeps the body open, but does not nouriſh much: white bread, pure, and ſeparated from the bran, nouriſhes more, but opens leſs: leavened or fermented bread is light in digeſtion, and paſſes eaſily through

* Sect. 2. aphor. 11. page 1244. † Sect. 1. aphor. 14. page 1243.
‡ De affect. page 528. line 17. || De affect. page 527. line 27.
§ Sect. 2. aphor. 8. page 1244. ¶ Ibid. aphor. 10. †† De vict. rat. lib. 2. page 356. line 2. et ſeq.

the body; but unfermented bread does not go off ſo eaſily, though it nouriſhes more, where the ſtomach can conquer it.

Bread * baked to day, (provided it be not eaten hot from the oven), is generally preferable to that baked yeſterday, and old flour makes but bad bread.

The fleſh † of wild animals is drier than that of tame, and of ſtall fed, than that fed by paſture. The fleſh of animals in the vigour of their age, and of ſuch as are caſtrated, is beſt; and that of animals not uſed to any hard labour, is tendereſt. The fleſh ‡ of granivorous birds is not ſo moiſt or oily as that of ducks, and others which frequent the waters.

Mutton || is good both for the delicate and the robuſt; but beef is heavy; and pork is proper only for the robuſt § who uſe exerciſe, but is too ſtrong for the weak and ſedentary.

Fiſh ¶ that lives in ſtagnated waters, or that is very fat, is hard to digeſt; but ſuch as lives near the ſea ſhore is light. Boiled fiſh alſo is lighter than roaſted. Bitter †† things bind and dry the body; acid things make people thin and gripe the ſtomach; ſalt things promote ſtools and

* De vict. rat. lib. 2. p. 356. line 35. † De vict. rat. lib. 2. p. 358. line 16. et ſeq. ‡ Ibid. page 357. line 42. || De affect. page 528. line 51. et ſeq. § Galen declares, that of all food, pork is the beſt and moſt nouriſhing to people of robuſt conſtitutions who uſe a great deal of exerciſe; and this he confirms from the experience of the athletæ, or champions trained up for the olympic games: "Suppoſe two champions (ſays he) "of the ſame ſtrength, to uſe the ſame exerciſe, and feed on pork; if either "of them ſhall change his diet, and live on an equal quantity of any other "ſort of meat for but one day, he will immediately find himſelf weaker; and "if ſeveral days, he will not only grow feeble, but meagre alſo, for want of "his proper ſuſtenance." Claſ. 2. de aliment. facult. lib. 3. cap. 2.
¶ De affect. page 529. line 10. †† Ibid. line 32.

and urine; fat and ſweet things breed moiſture and phlegm.

Milk * is hurtful to thoſe who are feveriſh, or afflicted with a headach; to thoſe whoſe bowels are ſubject to a flatulency or grumbling; and to thoſe who complain of thirſt. It is bad alſo for ſuch as void bile, or a conſiderable quantity of blood by ſtool; but good for the conſumptive and emaciated, provided they have not a pretty ſharp fever, or any of the above-mentioned complaints, at the ſame time.

Onions †, leeks, radiſhes, are hot and acrimonious. Muſtard and creſſes will occaſion a dyſury. Celery is diuretic. Such herbs as are aromatic and odorous, are heating. The colwort ſpecies reſolves the bile. Lettuce is cooling and relaxing. Cucumbers are cold, crude, and hard to digeſt. Ripe pears open the belly, but unripe bind it. Apples, of the acid kind, are more eaſily digeſted than the ſweet and luſcious. All ſorts of pulſe ‡ are windy, dreſs them which way you will.

Honey ||, taken alone, promotes urine, purges too much, and rather weakens than ſtrengthens; but mixed with other things, nouriſhes well, and gives a good colour.

Of Wine. — Pure § unmixed wine, drunk too freely, weakens a man, which is plain to be ſeen by his actions.

Sweet ¶ wines hurt the head leſs, and promote ſtools more than ſtrong or dry wines, but they excite a flatulency in the inteſtines, and ſwell the bowels; nor do they agree with bilious habits of body, becauſe they increaſe thirſt. They alſo promote expectoration more, and urine

* Sect. 5. aphor 64. page 1255. † De vict. rat. lib. 2. page 359, 360. ‡ De vict. rat. in acut. page 404. line 28. || De affect. page 529. line 50. § De priſc. med. page 17. line 4. ¶ De rat. vict. in acut. page 392. line 23, et ſeq.

leſs than dry white wines. Theſe are uſeful obſervations, to which our anceſtors were ſtrangers. Tawny, or auſtere black wines, may be drunk with benefit, when the body is looſe, provided there be no diſorder in the head, and no impediment in ſpitting or making water. It is likewiſe obſervable, that wine diluted with water, is more friendly to the head, breaſt, and urinary paſſages; but wine alone, or mixed with very little water, agrees beſt with the ſtomach and bowels.

Hunger * is abated by a glaſs of wine.

Of Water.—Thoſe waters † are beſt which ſpring from high places and riſing grounds; and it will recommend them ſtill more, if their aſpect be towards the riſing ſun; for ſuch are generally limpid, light, and of a good flavour.

Rain water ‡ collected in clean veſſels, is light, ſweet, and limpid; for that part of the water attracted by the ſun, which produces rain, is the fineſt and lighteſt of the whole. But this water is apt to grow putrid, by having a great many foreign particles mingled with it, to prevent which it will be proper to boil and ſtrain it for uſe.

All waters are bad which are produced from ice || or ſnow § diſſolved, for the lighteſt and moſt ſubtile parts of the

* Sect. 2. aphor. 21. page 1245. † De aër. loc. et aq. page 284. line 20. ‡ Ibid. page 285. line 6. || De aër. loc. et aq. page 285. line 44. § Boerhaave in his elem. chem. tom. 1. page 601. ſpeaking of ſnow water, ſeems at firſt ſight to contradict Hippocrates, and to affirm that ſnow water is pure and wholeſome. But when we conſider that Boerhaave ſpeaks of ſuch ſnow water as can never come into common uſe; and ſuppoſes (for chemical experiments only) his ſnow to have fallen in a deſart, far removed from any inhabitants; and the ſurface of that ſnow to have been carefully collected; and concludes, that ſuch ſnow water would be pure, light, and good; whereas Hippocrates ſpeaks of common ſnow water impregnated with all the dirt and ſalts of the earth which it has waſhed: when we conſider this wide difference, I ſay, we ſhall find no contrariety in their ſentiments.

the water fly off in freezing, leaving the groſſeſt and heavieſt behind. I cannot therefore approve of ſuch water for any uſe. As turbid water from ice and ſnow is bad in winter, ſo ſtanding water* is ill coloured, ſtinking, and unwholeſome in ſummer, and occaſions various diſtempers.

The healthy† and ſtrong may drink ſuch water as comes in their way indiſcriminately: but they who drink water for recovery of health, muſt be careful in the choice they make. The lighteſt, pureſt, and ſofteſt waters are moſt fit for them who are apt to be coſtive, whereas the hardeſt waters do moſt ſervice to thoſe whoſe bowels are too moiſt and phlegmatic.

Hot‡ temperaments receive benefit from drinking water. Water drinkers‖ have generally keen appetites.

Of Mineral Waters.—Hippocrates juſt mentions hot§ ſprings, chalybeate ſprings, nitrous¶ ſprings, and other mineral waters; "but having had little experience of "their virtues, he gives them no great character."

Of Bathing.—Every phyſician†† ought to know what hurt may be done by unſeaſonable bathing.

A bath‡‡ of freſh water gives moiſture and coolneſs to the body, but that of ſalt water heats and dries it. A hot bath waſtes and chills a perſon who uſes it faſting, but warms and moiſtens after meals. A cold bath, on the contrary, warms a man who goes in faſting, but chills and dries after meals. Tepid bathing‖‖‖ is beneficial in many

* De aër. loc. et aq. page 283. line 34. † Ibid. page 284. line 38. ‡ De morb. vulg. lib. 6. § 4. aph. 13, 18. page 1180. ‖ Ibid. aph. 18. § De aer. loc. et aq. page 284. line 15. et ſeq. ¶ ἢ νίτρου. †† De priſc. medic. page 17. line 29. ‡‡ De vict. rat. lib. 2. page 361. line 46. ‖‖‖ De rat. vict. in morb. acut. page 395. line 6. et ſeq.

many diſtempers: it gives eaſe in pains of the ſide, breaſt, and back, helps the breath, promotes ſpitting, and urine, relieves a weight in the head, and removes laſſitude. But it requires nice management to fit up and uſe a bath properly. The paſſage to it ſhould be ſhort, and the ſteps in and out very eaſy. The patient ſhould be compoſed and ſilent while in it, and ſhould be waſhed and rubbed by the aſſiſtants. The misfortune is, few houſes have the proper conveniencies for bathing, and where theſe are wanting, a bath does more harm than good. Bathing in general is improper for thoſe who bleed at the noſe, or are very weak or ſick at the ſtomach; or too looſe, or too coſtive, unleſs theſe laſt are previouſly purged.

Of Cold Water for common drink—I can aſcribe no great virtues to cold water, ſays our Author *, but only that it is ſometimes uſeful in acute diſtempers, for it neither † eaſes a cough, nor promotes expectoration in inflammations of the lungs, but cauſes an irkſome weight and fluctuation in the ſtomach. Neither does it quench thirſt, but rather increaſe it. It is found alſo, in ſome conſtitutions, to increaſe the bile, to impair the ſtrength, and to diſtend the bowels. As it is cold and crude, it paſſes off ſlowly, and promotes neither ſtool nor urine. And even in fevers, if you give it when the feet are cold, you do miſchief. Nevertheleſs, in complaints of a great weight in the head, or when the underſtanding is diſordered, we muſt either give water alone, or a ſmall white wine, and ſome

* De rat. vict. in morb. acut. page 394. line 30. et ſeq. † Hippocrates ſeems in this place to deſcribe the effects of cold water upon diſtempered bodies only, "for there is no doubt that cold water is the beſt and moſt "wholeſome common drink in nature, to ſtrong healthy children, to vigo- "rous youth, and to others of a good conſtitution who have been habituated "to it, and with whom it has been generally found to agree."

ſome water after it; for by that mixture the wine will do leſs hurt to the head and underſtanding.

Of Sleep and Wakefulneſs.—Each* of theſe carried beyond its proper bounds, is injurious to health. Exceſſive† watching prevents the aliment from being digeſted, and generates crude humours. But the contrary extreme of too much ſleep relaxes the body, oppreſſes the head, and makes a man look as if he was parboiled.

Nature‡ directs us to accuſtom ourſelves to wake‖ in the day, and ſleep in the night; and he who acts contrary to this order, will ſuffer for ſuch folly.

The body, when one is aſleep, ſhould always be well covered§ with clothes; but the bed-chamber ſhould be large and airy.

When a man's dreams at night correſpond with the actions of the day, and repreſent only ſuch things as are natural and proper to be done, they denote a good ſtate of health, and ſhew that there is neither plenitude which requires evacuation, nor emptineſs which requires a ſupply, nor any other beginning diſtemper. But thoſe dreams which are contrary to the actions of the day, denote a bodily diſorder¶, which is great or ſmall as thoſe dreams depart more or leſs from a man's natural actions or habits. I adviſe therefore, that in ſuch caſes the diſorder may be removed, and diſtempers prevented. If, for inſtance, we dream of evacuations, it ſhews that the body is too full and wants proper diſcharges by vomiting, abſtinence, or exerciſe.

* Sect. 7. aphor. 73. page 1261. † De rat. vict. in acut. page 392. line 17. ‡ Galen obſerves upon this maxim, that in the time of Hippocrates, cuſtom did not differ from nature; "but now," (ſays he), "the rich invert the order of nature, and turn night into day." De ſan. tuend. lib. 6. cap. 5. ‖ Prænot. page 39. line 40. § De morb. vulg. lib. 6. ſect. 4. aph. 14. cum interpretatione Galeni. ¶ De inſomn. page 376. line 13.

exercise. On * the other hand, a man who dreams that he eats common food with an appetite, is too empty, and requires nourishment. Frightful dreams also discover a *stoppage of the blood* †, and ought to be removed by proper means. And he who minds these rules will always enjoy good health.

Of Repletion and Evacuation.—To preserve ‡ a good state of health, a man should void by stool every day, the dregs of what he has digested the day before.

Those || who eat and drink little, and yet go through a great deal of fatigue, are commonly costive, and do not go to stool, sometimes in three or four days; from which they are in danger of falling into a fever or a looseness. But those who feed plentifully, and also undergo much fatigue, have soft and figured stools in proportion to their food and exercise. And it is observable, that when several persons who are all temperate and healthy, eat the same quantity but differ in their exercise, those who labour the least have the greatest number of stools, and those who labour most have the fewest.

The complaints which proceed from repletion § are cured by proper evacuations; and those which arise from too large evacuations, are removed by a gradual repletion.

It is best ¶ for young people to have their bodies moderately open, and for old people to be somewhat bound.

Those †† who discharge much by urine, have but few stools.

When

* Ibid. page 380. line 5. † ἐκίσασιν τῦ αἵματος σημαίνει. ‡ De morb. page 511. line 23. || Prædict. lib. 2. page 87. § De natur. homin. page 228. line 17. ¶ Sect. 2. aph. 53. page 1246. †† Sect. 4. aph. 82. page 1252.

When * it becomes neceſſary to cleanſe the body, thoſe who are thin and bear vomiting well, ought to take a puke; but thoſe who are fleſhy and hard to vomit, ſhould be purged downward. And it is in general to be obſerved, that a puke where it agrees is beſt in ſummer, and a purge in winter.

Thoſe who are in a good ſtate † of health are hurt by purging phyſic.

Moderate ‡ commerce with the ſex is of ſervice to ſuch as are loaded with phlegm. But commonly it binds the belly.

Of Motion and Reſt.—The complaints || which ariſe from immoderate labour are cured by reſt; and thoſe which proceed from ſloth are removed by exerciſe.

If the whole body § ſhould reſt a great deal longer than uſual, it will not become ſtronger for that reſt; and the ſame obſervation holds good with reſpect to every member of the body. And if, on the other hand, after a long habit of idleneſs, a man enters directly upon hard labour, he will be ſure to do himſelf hurt. The feet by a long ſtate of reſt are diſqualified for much walking, and the other limbs, by long inaction, loſe in a great meaſure their uſe. And a ſoft bed is as irkſome to a perſon unaccuſtomed to ſuch eaſe, as a hard bed is to him who lies at home on down.

He ¶ who, from conſtant fatigue, falls into an inactive ſtate, muſt live abſtemiouſly, otherwiſe his body will be ſoon tortured with pain, and oppreſſed with a load of humours.

Thoſe

* Sect 4. aph 4, 6, 7. † Sect. 2. aph. 36, 37. ‡ De morb. vulg. lib. 6. ſect. 5. aph. 22, 26. || De natur. hom. page 228. line 18. § De vict. rat. in morb. acut. page 391. line 29. ¶ De vict. rat. in morb. acut. page 392. line 5.

Thoſe * who ſeldom uſe any motion, are wearied by the ſmalleſt exerciſe; but ſuch as are accuſtomed to labour, can bear a great deal without fatigue.

Friction †, or chafing, makes the body warm, firm, and fleſhy.

Reading ‡ aloud and ſinging, warm and dry the body: and of all exerciſes walking ſeems the moſt natural to men in good health.

Univerſally ſpeaking, moderate || exerciſe gives ſtrength to the body, and vigour to the ſenſes.

Exerciſe § is wholeſomeſt and beſt before meals.

Of the Paſſions and Affections of the Mind.—Violent ¶ anger contracts the heart and lungs, and fills the head with hot humours; but tranquillity of mind unbends the heart.

Fear †† and grief, if they continue long, portend melancholy.

Terror ‡‡, ſhame, joy, and anger, have a great influence on the body, and determine it to actions correſpondent to their reſpective natures; thus the ſudden ſight of a ſerpent will make the countenance pale; and to walk upon the edge of a pit will make the legs tremble.

Care |||| and meditation are the exerciſe of the mind.

Having thus given a detail of all that I could find in the writings of Hippocrates, relating to the ſix articles neceſſary to human life, I ſhall, in the next place, proceed to his other general rules, with regard to the preſervation of health.

Firſt

* Ibid. page 364. line 33. † Ibid. line 7. ‡ De vict. rat. in morb. acut. page 363. line 5. || Ibid. page 362. line 46. § De morb. vulg. lib. 6. ſect. 4. aph. 28. page 1181. ¶ Ibid. ſect. 5. aph. 8. page 1184. †† Ibid. ſect. 6. aph. 23. page 1257. ‡‡ De humor. page 49. line 35. |||| De morb. vulg. lib. 6. ſect. 5. aph. 10. page 1184.

First General Rule.—Every * exceſs is an enemy to nature. And this he confirms by another aphoriſm †, which informs us, that in labour, meat, drink, ſleep, and commerce with the ſex, a juſt mediocrity and moderation ſhould be obſerved: and by a third, which declares, that evacuations ‡ purſued to exceſs are dangerous, and plenitude carried to an extremity is equally pernicious.

Second General Rule.—It is dangerous || to change ſuddenly a long habit which a perſon has contracted; or to run from one extreme into another. He ſays alſo in another § place, that people muſt have a particular regard to what they have been accuſtomed to in food, raiment, exerciſe, ſleep, concubinage, and the paſſions of the mind. And he is ſo poſitive with reſpect to the truth of this rule, as to declare, that even a bad diet ¶ which has been long perſiſted in, whether by eating or drinking, is leſs injurious to health, than a ſudden tranſition to a better diet. This he alſo illuſtrates farther by ſhewing, that he who has been habituated to drink wine †† and comes of a ſudden to water, will feel the inconveniencies of the change from the weight and flatulency produced by the water; while, on the other hand, a quick tranſition from water, or from wine and water to wine alone, occaſions thirſt, palpitations, and diſorders of the head.

Third General Rule.—The great preſervatives ‡‡ of health, are *temperance* and *exerciſe*. Or, as he expreſſes himſelf

* Sect. 2. aphor. 51. page 1246. † De morb. vulg. lib. 6. ſect. 6. aphor. 5. page 1190. ‡ Sect. 1. aph. 4. page 1243. || De rat. vict. in morb. acut. page 389. line 20. § De morb. vulg. lib. 6. ſect. 8. aph. 43. page 1201. ¶ De vict. rat. in morb. acut. page 388. line 20. †† De rat. vict. in morb. acut. page 389. line 46. ‡‡ De morb. vulg. lib. 6. ſect. 4. aph. 20. page 1180.

himſelf more diſtinctly in another place, if an exact proportion * could be adjuſted between the quantity of aliment taken in to nouriſh every individual, and the meaſure of exerciſe ſufficient to carry off that quantity, ſo that the one ſhould not exceed or fall ſhort of the other: ſuch adjuſtment would fix the true ſtandard of health, and diſtempers might with certainty be avoided. For as aliment fills †, and exerciſe empties the body, the reſult of an exact equipoiſe between them muſt be to leave the body in the ſame ſtate they found it, that is, in perfect health. And though he allows that ſuch a balance between diet and exerciſe cannot be preciſely ſettled ‡, becauſe ages, conſtitutions and ſeaſons differ widely, and require a different treatment, yet he thinks it poſſible to obſerve the ſmalleſt exceſs on either ſide as ſoon as it happens, and ſo prevent it from going farther and increaſing into a diſtemper; for moſt diſtempers, ſays he, do not ſeize people ſuddenly, but grow || by degrees. And he values § himſelf not a little on being the firſt who found out this preventive care, and wonders that none of the ancients thought of it, ſince nothing could be more worthy of their attention.

I have diſcovered ¶ thoſe ſymptoms, ſays he, by which every exceſs, either of food above exerciſe, or of exerciſe above food, may be known in its beginning and prevented from breaking out into a diſtemper; which will prove nearly of the ſame benefit to mankind, as if a juſt equilibrium between diet and exerciſe could be found out.

It is difficult to reduce the many ſymptoms enumerated by Hippocrates in his third book of diet, belonging to

* De vict. rat. lib. 1. page 341. line 23. † De rat. vict. lib. 1. page 341. line 7. ‡ Ibid. lib. 3. page 366. line 5. et ſeq. || Ibid. lib. 1. page 341. line 37. § Ibid. lib. 3. page 365. line 1. ¶ De rat. vict. lib. 3. page 366. line 18.

to this exceſs either of aliment or exerciſe, to diſtinct claſſes; I ſhall endeavour, however, to do it with all the plainneſs and conciſeneſs I can, conſiſtently with the ſpirit and meaning of the author; and, to that effect, ſhall range them in the following order. Firſt, then, he treats of thoſe ſymptoms which ariſe from the exceſs of food above exerciſe. And, ſecondly, of thoſe which ariſe from the exceſs of exerciſe above food. The former may be reduced to ſix aſſemblages or claſſes.

Firſt, Some feel a ſtuffing * and fulneſs in their noſtrils after ſupper, without any apparent cauſe, but cannot diſcharge any mucus until they have uſed ſome exerciſe next morning; their eye-lids in a little while grow heavy, and by degrees they loſe their appetite and colour; which is at laſt followed by a defluxion or fever, when any accident has put their load of humours in motion. Theſe are marks of a gradual repletion, though people are ready to blame ſome particular inadvertency they were guilty of; which, however, could by no means produce ſuch complaints: but we muſt not wait until this repletion is accumulated; on the contrary, as ſoon as we have obſerved the firſt-mentioned ſymptoms, we muſt diminiſh the quantity of our food, and increaſe our exerciſe, until all thoſe marks of repletion are removed.

Secondly, Others † when their diet bears too great a proportion to their exerciſe, not only ſleep well in the night, but are likewiſe drowſy in the day; the repletion ſtill increaſes, and their nights begin to grow reſtleſs; their ſleep afterwards becomes diſturbed with frightful dreams of battles. When this happens, there is danger leſt the accumulated humours ſhould fall upon ſome part and over-

* De rat. vict. lib. 3. page 369. line 10. et ſeq. † De vict. rat. lib. 3. page 369. line 45.

whelm it. But that danger muſt be prevented by ſubſtracting from the aliment, and adding to the exerciſe.

A *third* ſort * of complaints ariſing from repletion, is a pain or laſſitude, ſometimes in one part and ſometimes in another, and ſometimes all over the body. People think to relieve themſelves from this laſſitude by lazineſs and indulgence, until they increaſe their complaints into a fever, which ſhould have been prevented by a contrary courſe of abſtinence and exerciſe.

A *fourth* aſſemblage † of ſymptoms, is indigeſtion and flatulence, which daily increaſing occaſion a diſturbance in the inteſtines; and the food is thrown out, at firſt liquid and corrupted, without pain; but afterwards the bowels being eroded by the acrimony of the humours, a diſcharge of blood or a dyſentery ſucceeds, which is a dangerous diſtemper, and ought to have been prevented by taking leſs food, and uſing more exerciſe when the flatulency and bad digeſtion began to grow troubleſome.

Fifthly, Some ‡ from repletion are apt to grow pale, and to be troubled with acid eructations, but they may prevent danger by taking a vomit, and by uſing a ſmaller quantity of food, and more exerciſe for ſome days.

Laſtly, Some || perſons from repletion, eſpecially ſuch as are groſs, ſweat profuſely in their ſleep, which gives them no great uneaſineſs in the beginning, though in proceſs of time it becomes the cauſe of pain and diſtempers. And it is obſervable that they are moſt apt to fall into this diſorder, who, from a long habit of idleneſs, come of a ſudden to uſe exerciſe. But thoſe bad conſequences may be prevented by a ſubtraction of food, and a gradual increaſe of exerciſe.

Having

* Ibid. page 370. line 9. † De vict. rat. lib. 3. page 371. line 3. et ſeq.
‡ Ibid. line 45. || De rat. vict. lib. 3. page 372. line 17. et ſeq.

Having thus given a diſtinct view of the various kinds of complaints produced by an exceſs of food above exerciſe, he comes next to ſhow the inconveniences which proceed from the contrary exceſs of exerciſe above food, and theſe may be reduced to three ſorts.

Firſt, Some from too much exerciſe * in proportion to their diet, complain, after a little time, of a heat in their bellies, and then of pain; they loath their food alſo, and their bowels become ulcerated, which brings on a looſeneſs very difficult to ſtop. But a prudent foreſight will obviate theſe growing evils, by ſubtracting one half of the exerciſe, and by uſing a cool dry diet for ſome days, one third leſs than in a ſtate of health; and then proceed gradually to take more ſuſtenance, and uſe leſs exerciſe than before.

Secondly, Others † from exceſs in exerciſe are afflicted with an extreme coſtiveneſs, a dryneſs and bitterneſs of the mouth, and, after a while, with a ſuppreſſion of urine and ſtool. Whatever they eat or drink is then thrown up, and at laſt the feces are vomited, which commonly terminates in death. But whenever one perceives a heat and dryneſs predominant, it will be eaſy, by removing them, to prevent farther miſchief, and that is done by warm bathing, quiet ſleep, a cooling, moiſtening and nouriſhing diet gradually increaſed; and by withdrawing one-half of the former exerciſe.

A *third* ſort ‡, from a diminiſhed proportion of food with reſpect to their labour, fall into ſhiverings after walking or any other exerciſe, ſo that ſometimes their teeth chatter with cold; they afterwards grow drowſy, and when they awake, yawn and ſtretch, and are at laſt

* De rat. vict. lib. 3. page 373. line 40. et ſeq. † De vict. rat. lib. 3. page 374. line 17. et ſeq. ‡ Ibid. page 375. line 10.

ſeized with a malignant fever. To prevent which, they muſt leſſen their exerciſe one-half, and uſe at firſt ſome cool ſoft food, and drink diluted wine, and riſe by degrees to ſuch a proportion of diet, as will better ſupport them under their labour.

And here the good old man adds, that thoſe whoſe labour * exceeds their ſuſtenance, and who have impaired their ſtrength by fatigue, may take a cheerful glaſs once or twice, *but not to exceſs.*

Some have pretended that Hippocrates, in this place, adviſes people to get drunk on certain occaſions. Others have gone farther, and recommended the getting drunk once or twice every month as conducive to health, and have quoted Hippocrates to juſtify their intemperance. But ſuch opinions have no ſort of foundation in this paſſage. The word uſed by Hippocrates is μέθυσθῆναι, *to drink a cheerful glaſs*, which in this place is preciſely equivalent to the expreſſion πίνοντα θερμαίνεσθαι, *to be warmed with wine*, frequently met with among the Greek writers. Plutarch in his ſympoſiacs, or table converſations, compares μέθυειν to ἐρᾶν, or *wine* to *love*, as each equally renders men warm, cheerful and unreſerved. And hence, ſays he, it was commonly reported that Æſchylus compoſed his tragedies when he was warmed with wine. I have cited his words † at the bottom of the page. He makes in the ſame place this obſervation of his grandfather Lamprias, that he diſputed beſt, and unravelled the difficulties of philoſophy with moſt ſucceſs, when he was at ſupper and well warmed with wine. *The cups went round with the debates,*

* De vict. rat. lib. 3. page 375. line 26. et ſeq.

† Ἐλέχθη δὲ καὶ ὅτι τῷ μέθυειν τὸ ἐρᾶν ὅμοιόν ἐστι. Ποιεῖ γὰρ θερμοὺς καὶ ἁλαροὺς καὶ διακεχυμένους. Καὶ τὸν Αἰσχύλον φασὶ τὰς τραγῳδίας πίνοντα ποιεῖν καὶ διαθερμαινόμενον. Plutarch Sympoſ. lib. 1. queſt. 5.

debates, says Dryden in his life of Plutarch, *and men were merry and wise together*. The same word μέθυω is used also in the gospel of St John ii. 10. and from the circumstances there described is judiciously translated, *when men have well drunk*, or *have drank to be cheerful*. The meaning of Hippocrates is precisely the same in this precept, which is evident from the restriction annexed, πολὺν ἀλλὰ μὴ ἐς ὑπερβολήν. *Sed non supra modum.*

Let not therefore the patrons of drunkenness screen themselves under the authority of Hippocrates, who was a man of the greatest temperance and probity, and whose precept is supported by the observation of Homer that lived three hundred years before him, and says,

Ἀνδρὶ δὲ κεκμηῶτι μένος μεγα οἶνος ἀέξει *.
The weary find new strength in generous wine.

POPE.

SECTION III.

Character of HIPPOCRATES.—*Extract from the Philosophy of Medicine, vol.* I. *p.* 30.

THE divine Hippocrates is always sure to represent things as they are in their own natures. He has no interested views to serve, no particular bias to draw him aside from truth. He is always clear, always concise, and intelligible. He no where obscures his meaning, throws a cloud over the nature of disorders, or misrepresents their symptoms and terminations, by the unintelligible jargon of the four elements, or the still more absurd and ridiculous whim of the four primary qualities resulting from them. Vain and idle controversies, concerning the first

 temperament

* Iliad, lib. 6. line 262. edit. Glasguens.

temperament of the ſimple ſtamina of life, never hinder him from penetrating into the true events of things. The purity and glory of his compoſitions are not ſtained and ſullied with the uſeleſs notions of the *calidum innatum*, and the *humidum radicale*. Subtile and uninſtructive diſtinctions of diſeaſes, and their ſeveral cauſes, are not to be met with in the works of this venerable parent of the healing art. Theſe were nice diſtinctions which his exalted genius and well-formed taſte deſpiſed. He was no leſs conſpicuous for the impartiality of his repreſentations, than the force and ſtrength of his genius; for he no where aſſerts things which he had not ſeen, nor does he ever neglect to give a faithful account of real circumſtances. He repreſents, but does not diſguiſe or change, the operations of nature, in order to procure honour or ſtability to any particular hypotheſis. We ought carefully to peruſe the plain, the ſimple writings of Hippocrates, in which the ſacred oracles of nature herſelf are delivered pure and uncontaminated; where nothing is darkened by an obſcurity of words; where every line is richly pregnant with thought and ſenſe; and where the moſt important truths are told at once with laconic brevity, and attic perſpicuity. But there are ſtill other circumſtances of greater moment, which render the divine Hippocrates juſtly preferable to all others: witneſs his unwearied and indefatigable attention of mind, which enabled him to view every circumſtance in the moſt proper light; witneſs his unwearied and incomparable diligence, by which he inveſtigated and diſcovered every thing which had the leaſt tendency to clear his ſubject; witneſs the noble and generous freedom with which he conveyed his uſeful labours to the world. Whichever of theſe the impartial mind conſiders, the divine Hippocrates will be found great beyond the poſſibility of a rival.

Among

Among the numberleſs inſtances in which he improved both that knowledge he had received from his anceſtors, and that which he had learned in foreign nations, there is one of a ſingular nature, and entirely peculiar to himſelf, which deſerves to be recorded: he ſent his elder ſon Theſſalus into Theſſaly, Draco, his younger ſon, to the Helleſpont, Polybus, his ſon-in-law, to another quarter of Greece, and a large number of his ſcholars all over the country, after having duly inſtructed them in the principles of their art, and furniſhed them with every thing neceſſary for practice. Theſe were ordered to cure the ſick expoſed on the highways, to obſerve the terminations of diſeaſes, to advert carefully to the operations and effects of medicines, and to give a faithful and impartial account of all to their great and worthy conſtituent Hippocrates. Theſe, to be ſure, were a ſet of the moſt fortunate circumſtances that ever yet occurred to the formation of any one phyſician; and Hippocrates well knew how to make the beſt advantage of them; for from the labours and obſervations of this large number of phyſicians, formed upon his own model, judging, as it were, with his own eyes, and practiſing upon his own principles, he formed, conſidering the times, the moſt perfect, the moſt extenſive, and the moſt judicious body of phyſic. Other phyſicians ſee only with their own eyes, but Hippocrates ſaw alſo with thoſe of others. Moſt practitioners draw their knowledge from a ſcanty number of patients, but Hippocrates was ſupplied from every part of Greece. Few practical authors have deſcribed the diſeaſes which rage in a ſingle town, but Hippocrates has judiciouſly animadverted on all the diſorders that occurred through all the towns, villages, and provinces of Greece. This is no doubt a ſufficient reaſon why Hippocrates ſhould appear ſo much ſuperior to others, who were deſtitute of the like opportunities,

and placed in leſs favourable circumſtances: hence it happens, that his labours have ſtood the ſhocks of envy, the aſſaults of oppoſers, and the malice of critics, for ſo many centuries, and, like burniſhed ſteel, become the more bright and reſplendent by attrition. When peruſed with the niceſt judgment and the ſtricteſt care, the ſmalleſt inconſiſtency cannot be found, and truth and nature every where appear in their moſt awful and commanding ſhapes. Upon the whole, ſo accurate and extenſive was the ſkill of Hippocrates, that the learned Greeks, the polite Romans, and the induſtrious Arabians, have done nothing but repeat and confirm his doctrines. The Illyrians and Peonians adored him as ſomething more than human, and Barbarian kings publicly implored him as their tutelar genius; powerful and opulent nations rewarded his merit by munificent preſents; and hiſtories inform us, that phyſicians have, in all ages, been recommended to potentates, and loaded with glory, honour, and riches, by treading in the ſteps of Hippocrates.

Dr Francis Clifton, in a work entitled, "Hippocrates "upon air, water, and ſituation," &c. printed in one volume 8vo, *anno* 1734, has tranſlated ſome of his works, and the notes annexed to the tranſlation may be of uſe to thoſe, who have not leiſure to make themſelves maſters of the voluminous commentaries on the works of this great phyſician.

NUM-

NUMBER III.

POLYBUS.

A Tract in Latin, entitled, "De Diæta Salubri, ſive "de victu Privatorum," is undoubtedly one of the moſt ancient works now extant, regarding that important branch of the preſent ſubject. By ſome it is aſcribed to Hippocrates, but more generally is ſaid to have been written by his diſciple and ſon-in-law Polybus. That is a point, however, of little conſequence, as it is evidently of the Hippocratic ſchool.

As this little work is of great antiquity, and contains in it ſome judicious precepts, and, at any rate, as it is deſirable, in a work of this ſort, to trace the origin and progreſs of the rules which have been recommended for the preſervation of health, I have thought it right to have it tranſlated into Engliſh, from the Latin edition on which Placotomus has given us a commentary, and to print it entire.

Polybus on Healthy Diet, or the Regimen to be obſerved by private individuals.

The mode of living of private individuals ought to be regulated in the following manner:

I. *What kind of food and drink are proper for each ſeaſon of the year.*

1. *Winter.*—In winter it is proper to eat very much, and to drink very little; and the drink ought to conſiſt of the

the ſtrongeſt wine. The food of every kind, both farinaceous and animal, ſhould be baked or roaſted. In this ſeaſon, very few pot-herbs ſhould be uſed. For by this kind of regimen the body is rendered as warm and dry as poſſible.

2. *Spring*.—When ſpring, however, approaches, drink muſt be gradually uſed more freely, and more diluted; ſofter food muſt be taken, and in leſs quantity; pudding muſt be ſubſtituted for bread, and boiled meats for roaſted; but vegetables are to be eaten ſparingly until the approach of ſummer. Then every kind of food ought to be ſoft and the meats boiled; vegetables ſhould be freely uſed, both raw and boiled; the drink ſhould be very diluted, and in very large quantities, always taking care to avoid too ſudden a change.

3. *Summer*.—In ſummer the puddings ſhould be ſoft, the drink watery and copious, and the meats all boiled, that the body may be rendered moiſt and cold; for the ſeaſon is warm and dry, and the body parched and foul. It is therefore proper to employ ſuch correctives. The tranſition from ſpring to ſummer, muſt be made in the ſame way as from winter to ſpring, by gradually diminiſhing the ſolid food, and increaſing the drink. In paſſing from ſummer to winter, the oppoſite change muſt be made in the ſame manner.

4. *Autumn*.—In autumn, drier food muſt again be taken, and in larger quantity, and the drink ſtronger and leſs in quantity, that the winter may paſs well, and the conſtitution be fitted to receive ſtrong drink, and little of it, and to take food in very large quantity, and of a very dry nature; for thus the health will be beſt preſerved, and all danger of catching cold avoided; for this ſeaſon is very cold and moiſt.

II. *Tem-*

II. *Temperament.*

In fleſhy, very ſoft and ruddy habits, it is proper to uſe a drier diet for a great part of the year; for the nature of ſuch perſons is moiſt.

Perſons of a firm or ſlender habit, and a yellow or black complexion, ſhould commonly live upon a moiſter diet, for their bodies are dry.

III. *Age.*

Young perſons ſhould uſe a moiſter and ſofter diet, for that period of life is dry and compact. Old people ſhould almoſt always uſe a drier diet; for in advanced age the body is moiſt, ſoft and cold.

It is therefore neceſſary to adapt the diet to the ſeaſon of the year, age, and habit of the body, by exhibiting both in cold and hot diſpoſitions the oppoſite; for thus the greateſt degree of health is attained.

IV. *Exerciſe.*

It is proper to walk faſt in winter, and ſlow in ſummer, unleſs when travelling in ſummer.

Fat people ſhould alſo walk faſter, and thin people ſlower.

V. *Baths.*

In ſummer the warm bath is to be frequently uſed; in winter rarely; and thin people ſhould bathe more than thoſe who are robuſt.

VI. *Clothing.*

In winter clean clothes ſhould be worn; in ſummer clothes dipped in oil.

VII. *How*

VII. *How fat bodies are to be reduced, and lean bodies fattened; that is, how they are to be brought to a moderate ſize.*

Fat perſons who wiſh to become thin, ought to take all manner of exerciſe faſting, and before they cool, while yet out of breath, they ought to eat, having previouſly drunk diluted wine not very cold. The meat which they uſe, ſhould be fat and dreſſed with ſeſame and ſweet condiments, and other things of the ſame nature; becauſe thus they are ſatisfied with the feweſt dainty bits. Let them eat once in the day, abſtain from the warm bath, lie on a hard bed, and walk naked as much as poſſible. But lean people who wiſh to get fat, ſhould take no exerciſe faſting, and ſhould, in every thing elſe, follow the contrary of the above directions.

VIII. *Emetics and glyſters: In what time, and in what manner, the body is to be evacuated by emetics and glyſters.*

Emetics and glyſters are to be uſed in the following manner: In the ſix winter months, recourſe muſt be had to vomiting; for, in this ſeaſon, the body is more watery than in ſummer, and diſeaſes of the head and parts above the diaphragm are produced. But in ſummer, injections are to be uſed; for this is a ſultry ſeaſon, and oppreſſions of the loins and knees, and griping of the bowels, are frequent: therefore it becomes neceſſary to cool the body, and to draw the fluids which are tending upwards, downwards through theſe parts.

IX. *Kinds and compoſition of glyſters.*

Glyſters, for fat and juicy people, ought to be ſalter and thinner, but for thin and dry people fatter and thicker. Fat and thick glyſters conſiſt of milk and water boiled with vetches and ſuch ſubſtances; and thin ſaline glyſters of ſea-ſalt, ſea-water and the like.

X. *Vomiting.*

Vomiting is thus to be performed: Fat people ſhould be vomited faſting, running, or walking quick, about the middle of the day.

Let half a pound of hyſſop be triturated in a gallon of water, which is to be drunk with the addition of vinegar and ſalt to make it pleaſant.

XI. *Manner of taking the potion.*

It is firſt to be drunk ſlowly, and afterwards more quickly.

XII. *Vomiting of lean people: How lean people are to be vomited, and what is to be previouſly done.*

Lean and weak people muſt excite vomiting, after taking food, in the following manner: Having bathed in warm water, let them drink a pint of ſtrong wine, and then eat food of various kinds. They muſt not drink while they are eating, but wait for ten minutes and then drink three kinds of wine mixed together, harſh, ſweet, and acid; firſt the ſtrongeſt gradually and ſlowly, and then the watery, quickly and in large quantity.

XIII. *How*

XIII. *How often the vomiting ſhould be repeated.*

Thoſe who take vomits twice a month, ſhould rather take them two ſucceſſive days, than every fifteenth day. Some, however, follow the contrary practice.

XIV. *Who ought to take emetics, and who ought not to take them.*

Thoſe who are apt to vomit their food, or who are conſtipated, ought to eat frequently in the courſe of the day, and of all kinds of food and meats, dreſſed in various ways, and ought to drink wines of two or three kinds; but thoſe who do not vomit their food, and whoſe bowels are looſe, ſhould follow the oppoſite method.

XV. *On the food of infants.*

Male children ought to be waſhed long in warm water, and ought to get for drink, warm weak wine, but of ſuch a kind as not to ſwell the belly or produce flatus, in order to prevent their being ſeized with convulſions, and that they may become larger and more florid.

XVI. *On Sex.*

Women ought to uſe drier food; for dry food is better adapted to the ſoftneſs of their fleſh, and ſtrong liquors are more congenial to the womb, and the nouriſhment of the fetus.

XVII. *On Exerciſe, according to the ſeaſons of the year.*

In winter we ought both to run and wreſtle; but in ſummer we ought to wreſtle little, and not to run at all, but walk in cool ſituations.

XVIII. *How*

XVIII. *How thoſe accidents are to be corrected, which are produced by exerciſe; and, firſt, of fatigue.*

Whoever feels tired after running, ought to wreſtle; and thoſe who are tired by wreſtling, ought to run; for thus the tired body is warmed and greatly relieved.

XIX. *On the cure of diarrhœa and indigeſtion.*

Thoſe who are ſeized with diarrhœa while they are taking exerciſe, and whoſe ſtools reſemble indigeſted food, ought to omit at leaſt a part of their exerciſe, and diminiſh their food one half; for, it is evident, that their ſtomach is not capable of digeſting the whole food taken into it. Their food ought to be bread very well baked and ſteeped in wine, rather than with wine mixed with water. They muſt not walk after meals, but at this time they ought to take food once a-day; for in this way the ſtomach beſt gets warm, and digeſts what is in it. This kind of diarrhœa happens chiefly to thoſe having denſe fibres, when they are obliged to live on animal food, they being formed of ſuch a nature; for their denſe veins do not admit the food taken into the ſtomach. But ſuch a conſtitution is ſenſible, and eaſily inclined to any ſide, and remains in good habit only for a ſhort time. Thoſe, however, who are ſofter fleſhed and more hairy, admit more readily the uſe of fleſh meat and exerciſe, and they remain longer in good habit.

XX. *The cure of indigeſtion, on account of the coldneſs and weakneſs of the ſtomach.*

Thoſe who are troubled with eructation the day after taking food, and whoſe ſtomachs ſwell from indigeſtion, ought

ought to indulge longer in ſleep, uſe varied exerciſe, and drink ſtronger wine and more plentifully; for it is manifeſt that they cannot digeſt a ſufficiency of food, on account of the coldneſs and weakneſs of their ſtomach.

XXI. *The cure of thirſt from immoderate heat.*

Thoſe who are diſtreſted with thirſt, ought to diminiſh the quantity of food and exerciſe, and ought to drink weak wine, and as cold as poſſible.

XXII. *The cure of the tenſion of the viſcera; that is, of the ſpleen and of the liver.*

Thoſe who ſuffer pains in the bowels, from exerciſe, or any other kind of labour, ought to reſt faſting, and drink ſuch liquors as, taken into the body in ſmall quantity, generate much urine, that the veins which are in the bowels may not be diſtended, for theſe produce tubercles and fevers.

NUM-

NUMBER IV.

CELSUS.

OF all the authors who have written on medicine, there is none who ſeems to have been poſſeſſed of ſounder ſenſe, and of a ſtronger judgment, than CELSUS. He is univerſally acknowledged to be the firſt of the Roman phyſicians, and his obſervations on the Preſervation of Health, contain ſo many uſeful rules, that I am induced to give them entire, inſtead of printing merely an abſtract of them; for though ſome of his precepts may be conſidered of ſmall importance, and others are now exploded, yet the reader may be deſirous of examining *the whole doctrines* of ſo celebrated an author, on ſo intereſting a ſubject.

I propoſe, therefore, to extract the whole of Celſus' works, on which Lommius wrote a valuable commentary, and to avail myſelf of the tranſlation of the works of Celſus, by Dr GRIEVE, printed in one vol. 8vo. *anno* 1756.

I. *Rules for the healthy.*

A ſound man who is both in health and his own maſter, ought to confine himſelf to no rules, and neither call for the aſſiſtance of a phyſician nor an iatroalipta*. It is good

* *Iatroalipta* is a Greek word, and ſignifies *a phyſician that anoints*. There was always one or more of theſe attending a gymnaſium, to whoſe province

good for him to diverſify his way of life; to be ſometimes in the country, ſometimes in the city, and frequently in the fields; to ſail, to hunt; ſometimes to reſt, but exerciſe himſelf frequently: for indolence enervates the body, labour ſtrengthens it: the firſt brings on a quick old age, the other makes a long youth. It is alſo proper to make uſe ſometimes of the warm bath*, and ſometimes

vince belonged every thing that related to unction.—To their care was committed the ſtrength and complexion of the body; thus Cicero, in an epiſtle to Lentulus ſays, *Sed vellem non ſolum ſalutis meæ, quemadmodum medici, ſed etiam ut aliptæ, virium et coloris rationem habere voluiſſent.* It is probable that, at their firſt inſtitution, they were acquainted with the nature and effects of their operations on human bodies; and according to Plato, de Legibus, lib. xi. they were either phyſicians, or in many things equal to them. But Galen complains, that in his time they were ignorant. For a more particular account, ſee Mercurial. de Art Gymnaſt. lib. i. cap. 12.

* No practice was ever more univerſally followed, than that of bathing among the ancients. The firſt deſign of it was certainly the preſervation of health; but, as riches and luxury increaſed among both Greeks and Romans, the edifices for this purpoſe grew proportionably more elegant and ſumptuous. The conſtruction of baths and their ſeveral appurtenances muſt have been ſo well known, when in uſe, that it is not to be wondered we have ſo imperfect accounts of them tranſmitted to us.—Without entering into any of the diſputes about the form or uſe of ſeveral of their parts, I ſhall ſubjoin what ſeems to be generally agreed to by all, and may ſerve to explain any paſſages in our author which have relation to them.

In the baths there were five apartments; one called *Tepidarium*, was a room cloſe all round, and rendered tepid by dry vapours from a fire. Perſons ſtaid here ſo long as to rarify their humours, that they might not go unprepared into the hotter rooms. The *Calidarium*, or *Laconicum*, was in all things ſimilar to the foregoing, only the heat was greater. Some affirm, that in both theſe apartments there were veſſels of water, of the ſame temperature with their air. Next followed the *Solium*, where was the hot bath. People ſat here ſometimes without going into the bath, and had water poured over them, as Celſus in ſeveral places preſcribes. The *Baptiſterium*, or *Piſcina*, was the receptacle for cold water, for bathing and ſwimming in. There was alſo an apartment called *Frigidarium*, concerning which there is

times of the cold; to anoint ſometimes, and at other times to neglect it; to avoid no kind of food, that may be in common uſe; ſometimes to eat in company, at other times to retire from it; ſometimes to eat more than is ſufficient, and at other times no more; to take food rather twice in the day than once, and always as much as he can, provided he concoct it. But as exerciſe and food of this kind are neceſſary, ſo the exerciſe and diet of wreſtlers are inconvenient: both becauſe the order of exerciſe being in-

F 2 terrupted

a diſpute, whether it contained water or not; Mercurialis ſays, "Some have "imagined there was water here for thoſe who were fond of ſwimming; but "there is no mention of water in authors."—He adds, "That it was contri-"ved for thoſe that came immediately from the *Tepidarium* and *Caldarium*, "and wanted to enjoy a cool air." Pliny the younger (epiſt. vi. lib. 5.) mentions a *Frigidarium* in a bath at his villa, where there was water for ſwimming in; but this may have been a new mode, and not known in Celſus' time.—Whether this apartment contained water or not, I ſhall not determine; but it would appear from authors, that either the air or water here was of a mild temperature, not quite cold, nor yet ſo warm as the *Tepidarium*. To theſe ſeveral parts were ſubſervient; (Vitruv. lib. v. c. 10); the *Aquarium*, in which a large reſervoir was built for holding water brought from the aqueducts and elſewhere.—The *Vaſarium*, where the neceſſary veſſels were placed, and where the water was heated; this ſtood above the *Hypocauſtum*, or ſtove.

Seneca (epiſt. lxxxvi.) has ſhown us of how great importance the Romans eſteemed the baths, in the time of the republic, when he obſerves, "What "pleaſure there would be in going into the baths, which a perſon knew to "be tempered by the hand of Cato in his edileſhip, or Fabius Maximus, or "one of the Cornelii; for," ſays he, "this function the moſt noble ediles "performed, of inſpecting thoſe places frequented by the people, and re-"quiring cleanlineſs and a convenient and ſalutary temperature; not ſuch "as has been lately brought into uſe, in which the heat is ſo violent, that one "would imagine a ſlave convicted of ſome crime were condemned to that "puniſhment."

Theſe ſeveral parts of the baths were variouſly uſed, according to the caſe of the perſon, and the intention purſued. Where no epithet is added to the bath in the text, it will appear from the connection generally, that the hot bath is to be underſtood. For any farther particulars relating to the baths, ſee Mercurial. de Art. Gymnaſt. lib. i. c. 10.

terrupted by ſome neceſſary buſineſs of life hurts the body, and becauſe thoſe bodies which are very high fed, like theirs, ſooneſt decay, and are moſt liable to diſeaſes.

Coition is neither to be too much deſired, nor too much feared. Seldom uſed it excites the body, frequent relaxes. But as the frequency is to be judged of, not by the number of repetitions, but by nature; regard being had to the age and conſtitution, we may know it not to be uſeleſs, when it is neither followed by a languor of the body, nor pain. It is worſe in the day-time, but ſafer in the night: but the general rule will hold for both, if neither meat be taken after the firſt, nor the other be followed by wakefulneſs and labour.

Theſe things are to be obſerved by ſtrong people, and care muſt be taken, that the reliefs of ſickneſs be not waſted in good health.

II. *Rules for valetudinary people.*

But greater precaution is neceſſary for the valetudinary; among whom are the greateſt number of thoſe that live in cities, and almoſt all that are fond of ſtudy: that care may rectify the diſorders which ariſe from their conſtitution, ſituation, or ſtudy. Any of theſe then, who has concocted well, will riſe in the morning ſafely: he that finds the concoction not completed, ought to lie ſtill, and if he be under a neceſſity of riſing, to go to ſleep afterwards. He that has not concocted at all, ſhould be entirely at reſt, and neither venture upon labour, nor exerciſe, nor buſineſs. He that is troubled with crude belchings, without pain of the præcordia, ought now and then to drink cold water, and withal to confine himſelf to certain rules; to live in a houſe well lighted, that enjoys the ſummer's breeze, and the winter's ſun; to avoid the meridian ſun, the morning and evening cold, as alſo the air

air of rivers and lakes; and by no means to expoſe himſelf to the ſun breaking out in a cloudy ſky, leſt he be ſometimes affected with heat, and ſometimes with cold, which very often occaſions gravedoes * and catarrhs. Theſe inconveniencies are to be guarded againſt with greater diligence in ſickly places, in which they even cauſe a peſtilence. We may know a body to be in health, when every day in the morning the urine is firſt white, and then of a light red colour: the firſt ſhows that the concoction is going on, and the other, that it is completed. When any perſon awakes, he ought to wait a little, and then, unleſs it be the winter time, to waſh his mouth plentifully with cold water; in long days, to take the air in the middle of the day, before meat, or, if he cannot do that conveniently, after it. In winter eſpecially, to reſt the whole night; but if he be obliged to ſtudy in the night, to do it, not immediately after eating, but after concoction. He, that in the day-time has been employed, either in domeſtic or civil buſineſs, ought to ſet apart ſome time for the refreſhment of his body; the principal part of which is exerciſe, which ought always to go before meat: in one that has laboured little †, and has concocted well, it ſhould be ſtronger; in one who has been fatigued, and has not concocted well, it may be more gentle. Proper exerciſes are, reading aloud, hand-

* I have here retained the original word, becauſe we have no one Engliſh term which will anſwer to it. See its ſymptoms enumerated, lib. iv. c. 4.

† According to the reading of Almeloveen and Linden, which is, *In eo, qui minus laboravit, et bene concoxit, remiſſior: in eo, qui aſſuetus eſt, et minus concoxit, amplior*, Celſus gives a precept contrary to what he had directed before, p. 22. l. 2. *Qui parum concoxit, quieſcere debet.* In juſtice, therefore, to our author, I reſtore with Morgagni (Ep. vi. p. 148) the old reading, *In eo, qui minus laboravit, et bene concoxit, amplior; in eo, qui fatigatus eſt et minus concoxit, remiſſior.*

ling of arms, the ball, running and walking; which laſt is better, not upon plain ground, for an aſcent and deſcent agitates the body with ſome variety, unleſs it be very weak: and it is better in the open air, than in a portico; better in the ſun, if the head can bear it, than in a ſhade; better in a ſhade formed by walks, or parks, than under a roof: a ſtraight walk is better than a winding. In moſt caſes a beginning ſweat ſhould put an end to exerciſe, or at leaſt laſſitude, that does not amount to fatigue; and that ſometimes in a leſs, ſometimes in a greater degree. In all theſe exerciſes there ſhould neither be, as among wreſtlers, an inviolable rule, nor too violent labour. Exerciſe is rightly followed, ſometimes by unction, either in the ſun or before a fire, at other times by the bath, which is beſt in a room as high and light and ſpacious as may be. Neither of theſe ſhould be always done, but either one of them oftener than the other, as agrees beſt with the conſtitution: after theſe, it is neceſſary to take ſome reſt. When food is to be taken, it is never proper to overload; but too great abſtinence is often hurtful: if there be any ſmall exceſs committed, it is often ſafer in drinking than eating. It is beſt to begin with ſalt fiſh *, greens, and ſuch like; after theſe fleſh, which is beſt roaſted or boiled. All preſerves, upon a double account, are hurtful; both becauſe people are tempted by their agreeable taſte to exceed in quantity, and though the quantity be moderate, they are of difficult concoction.

† *Salſamentum.* By this is generally underſtood fiſh ſalted and dried, (reſembling our dried ling), for in ſeveral ancient authors it is ordered to be macerated before boiling; and it is mentioned as made of fiſh: but it would appear from Strabo, (lib. iv. p. 192. See Athenæus, et Terent. in Adelph.), that the ſame name was alſo given to fleſh cured in like manner; for he mentions a ταριχεία, or *ſalſamentum*, made of pork, amongſt the Sequani, which was brought to the Roman market.

concoction. A desert is not hurtful to a good stomach, but turns sour upon a weak: and, therefore, one that is less firm in that part, will do better to use dates, apples, and such fruit, for that purpose. After drinking somewhat more than thirst required, no more should be eaten. With a full stomach a man should set about no action. When one has eat plentifully, the concoction is more easy, if he concludes the meal with a drink of cold water, then continues awake for a little while, and afterwards has a sound sleep. If a person has made a hearty meal in the day-time, he ought not to expose himself after it, either to cold, heat, or labour; for these do not so readily hurt with an empty as a full stomach. If, upon any occasion, one is to want food for a time, all labour is to be avoided.

III. *Some observations suited to new incidents, and the different constitutions, sexes, and ages; and the seasons of the year.*

What we have delivered above, is nearly of universal extent; but some precautions are necessary for new incidents, and for the constitutions, sexes *, and ages, and the seasons of the year. For it is neither very safe to remove from a healthy place into a sickly, nor from a sickly into a healthy. It is best to remove from a healthy place to a sickly, in the beginning of winter; from a sickly to a healthy, in the beginning of summer. It is neither fit to

* Our author here proposes the difference arising from the sexes, as one of the subjects to be treated of; but no notice is taken of it in the subsequent part of the chapter: so that this word must either have been interpolated, or, as Constantine observes, Celsus must have forgot it, (which is not probable), or his observations upon that article may be lost, by the carelessness of transcribers.

overload with food after much faſting, nor is faſting good after too full eating. And thoſe perſons endanger themſelves, who, contrary to their cuſtom, either once or twice a-day eat immoderately. Again, ſudden eaſe is very hurtful after great labour, and ſudden labour after too great inactivity. For this reaſon, when one has a mind to make any change in his way of living, he muſt accuſtom himſelf to it gradually. All kinds of labour are more eaſily endured even by a boy or an old man, than by a man that is not uſed to it. And upon this account too, a life over inactive is not good; becauſe there may happen to be a neceſſity for labour. But if, at any time, a perſon altogether unuſed, has occaſionally laboured, or even one that is accuſtomed to it, has laboured much harder than ordinary, he ought to ſleep with an empty ſtomach; and ſo much the rather, if he have a bitter taſte in his mouth, or a dimneſs in his eyes, or his belly be diſordered: for then, he muſt not only ſleep with an empty ſtomach, but even continue to faſt the following day, unleſs reſt has quickly carried off the diſorder: and if that be the caſe, he ſhould get up and walk a little at a ſlow pace. But if a perſon has been at more moderate labour, ſo that he was not obliged to go to ſleep, nevertheleſs he ought to walk in the ſame manner.

What follows is to be generally obſerved by thoſe, that after fatigue are to eat: when they have walked a little, if they have not an opportunity of bathing, they ought to be anointed in a warm place, either in the ſun or before a fire, and then to ſweat. But if they have that conveniency, they ſhould firſt of all ſit down in the tepidarium; next, after they have reſted a little, go down into the warm bath; then anoint with a good deal of oil, and rub gently, and again go into the bath; this done, waſh the mouth with warm water, and then with cold. A very hot

hot bath is not fit for ſuch people; and, therefore, if any one is ſo much over fatigued as to be feveriſh, it is ſufficient for him, in a tepid room, to dip himſelf up to the groin in warm water, with a ſmall mixture of oil; after that, to rub over the whole body, but principally thoſe parts that have been in the water, with oil, in which there is an addition of wine, and a little powdered ſalt. Afterwards it is proper for all people that are fatigued, to take food, and that of a moiſt nature; to be content either with water, or at moſt a diluted drink, eſpecially ſuch as is diuretic. It is fit alſo to know this, that drinking cold water is very pernicious to one that is ſweating by labour, and hurtful to thoſe that are fatigued by a journey, even when the ſweat has abated: Aſclepiades believed it to be bad for thoſe too, that had immediately come from the bath. This holds true in thoſe who are eaſily purged, but not with ſafety, and are liable to ſhudderings, but is not univerſal; becauſe it is moſt agreeable to nature, that a hot ſtomach ſhould be cooled by drinking, and a cold one heated. Which rule, when I lay down, I own, at the ſame time, that cold water ſhould not be given to one that is in a ſweat, though occaſioned by bathing. It is common alſo after various food, and frequent diluted drinks, for a vomit to be ſerviceable, and the following day a long reſt, and then gentle exerciſe. If one be troubled with frequent yawning *, he ſhould drink wine and water by turns, and ſeldom make uſe of the bath. A change of labour alſo relieves from fatigue; and when any perſon is diſtreſſed

* As this whole paragraph relates to people that are fatigued, it renders the old reading more probable, *fatigatio*, inſtead of *oſcitatio*, eſpecially as it follows, that a change of labour relieves from fatigue; unleſs we reckon yawning as one of the ſymptoms of laſſitude; Morgagni (Ep. vi. p. 133) prefers *fatigatio*: but as the difference is of ſmall importance, I have not departed from Almeloveen.

diſtreſſed by ſome unuſual kind of labour, that which he is accuſtomed to, refreſhes him. It is very ſafe for a perſon who is fatigued, to reſt upon a couch, if he has before made it a daily practice; on the contrary, it wearies one that is not uſed to it. For whatever is contrary to cuſtom proves hurtful, whether it be indulgence or ſeverity.

There are ſome methods peculiarly adapted to the caſe of a man fatigued by walking: frequent friction even upon the journey relieves him; at the end of the journey firſt ſitting down, and then unction; afterwards he may foment with warm water, or uſe the warm bath, rather to his lower than his upper parts: but if any one has been ſcorched in the ſun, he muſt immediately go to the bagnio, and rub over his body and head with oil, and then go down into the bath, warmed to a good degree; after that, firſt warm water muſt be poured over the head, and then cold. But he that has been chilled with cold, muſt wrap himſelf up, and ſit down in the laconicum till he ſweat; then anoint, and afterward bathe; eat moderately, and drink wine unmixed.

He that has been upon ſea, and is troubled with a nauſea, if he has vomited much bile, ought to abſtain from food wholly, or take very little: if he has brought up acid phlegm, he may, notwithſtanding, take food, but lighter than ordinary: if he has had a nauſea without vomiting, he ſhould abſtain from food, or take a vomit after meat. He that has ſat the whole day, either in a chariot or in the theatre, ſhould by no means run, but walk ſlowly. It has been frequently ſerviceable to ſtay a long while in the bath, and to ſup ſlightly. If one grows hot in the bath, it will refreſh him to take vinegar and hold it in his mouth; if that is not at hand, cold water may be uſed in the ſame manner. Above all things, it is proper to know the conſtitution of the body; becauſe ſome are ſlender, others

others fat; ſome hot, others cold; ſome moiſt, others dry; ſome coſtive, and others lax. There are very few inſtances of men, who have not a weakneſs in ſome part or other of their body. A perſon of a ſlender habit ſhould take methods to gain fleſh, one of a plethoric ſhould diminiſh his bulk; one of a hot temperament ought to cool himſelf, the cold to warm him; one of a humid ſhould dry, and one of a dry ſhould moiſten; he that is looſe in the belly ſhould harden it, and he that is bound ſhould relax; and in general, means muſt always be uſed to help that part, which is moſt liable to diſorders.

The body is fattened by gentle exerciſe, frequent reſt, unction, and the warm bath, if it be after dinner; a coſtive belly, moderate cold in the winter, a full ſleep, but not over long, a ſoft couch, tranquillity of mind, the eating and drinking of ſweet and fat things, frequent meals, and as much food as it is poſſible to digeſt.

The body is extenuated by going into warm water *, and eſpecially if it be ſalt, the bath with an empty ſtomach, a ſcorching ſun, and all heat; care, watching, either too ſhort or too long ſleep; lying upon the ground in the ſummer time, and upon a hard couch in the winter; running, much walking, and all violent exerciſe; vomiting, purging, acid and auſtere things, and a ſingle meal in the day, alſo a cuſtom of drinking wine that is not very cold, upon an empty ſtomach.

Since I have claſſed vomiting and purging amongſt the methods for extenuating, I muſt ſay ſomething in particular about them. I obſerve, that vomiting is rejected by Aſclepiades, in that book which he compoſed upon the preſervation

* It appears a little doubtful, why our author ſhould mention this, as he adds *the bath* immediately after; unleſs by *balneum* he means all the proceſſes at the bath; and by the other, bathing in warm water alone.

preſervation of health; nor do I blame him, if he was offended with the cuſtom of thoſe, who, by ſuch daily evacuation, endeavour to procure a voracious appetite. But he has gone ſomething farther; he has alſo in the ſame book forbid purging: and indeed this is hurtful, if it be procured by too ſtrong medicines. It can be no univerſal maxim however, that theſe ſhould be laid aſide entirely; becauſe it is poſſible that the nature of conſtitutions and particular junctures may make them neceſſary, provided they be uſed with moderation, and not without neceſſity; and even he himſelf has granted, that if any thing be corrupted, it ought to be expelled. So that this method is not to be altogether condemned, but there may be many occaſions for it, and it requires a more particular and nice obſervation.

A vomit is more uſeful in the winter than ſummer, becauſe in that ſeaſon there is more phlegm, and a greater heavineſs in the head. It does no good to thoſe that are ſlender, and have a weak ſtomach; but it is uſeful to thoſe that are of a full habit, and all bilious people, if they have either overloaded themſelves, or their concoction has been impaired; for if they have taken a greater quantity than can be concocted, they ought not to run the riſk of its corrupting; or if it is already corrupted, nothing is more proper than to have it expelled in the moſt expeditious way poſſible. For this reaſon, whenever they are attacked with bitter eructations, attended with pain and weight of the præcordia, they muſt immediately have recourſe to this remedy. It is likewiſe proper for one who has a ſcorching heat in the breaſt, and a frequent ſpitting or a naufea, or for one who has noiſe in his ears, or a humour in the eyes, or a bitterneſs in the mouth; as alſo, for one who changes either his air or ſituation, and to thoſe who are troubled with a pain of the præcordia,

if

if they have not vomited for ſeveral days. I am ſenſible that in theſe caſes reſt is preſcribed, which cannot always be had by thoſe who are under a neceſſity of ſtirring about; nor indeed has it the ſame effect in every body. I grant then, that vomits ſhould not be taken with a view of indulging the luxurious appetite: that they are ſometimes uſeful remedies, I believe upon the credit of experience; but I would adviſe any who wiſhes to be healthy, and live to old age, not to make a daily practice of it. When one chuſes to vomit after meat, if he does it eaſily, he ſhould firſt drink only warm water; if with difficulty, let him add a little ſalt or honey to the water; but he that intends to vomit in the morning, ſhould firſt drink mulſe *, or eat hyſſop †, or radiſh, and then drink warm water, as has been directed already. All the other things which the ancient phyſicians preſcribed, are hurtful to the ſtomach. If it is weak after the vomit, a little food is to be taken, but of a proper kind; and if the fauces have been much irritated, three cyathi of cold water may be drunk. He that has vomited, if it was in the morning, ought to take a walk, then anoint, and afterwards ſup; but if after ſupper, on the following day he ſhould bathe, and ſweat in the bagnio: he will do well to make the next meal ſlight, and the bread he uſes at it, ſhould be ſtale;

* *Mulſe* was made of two parts of wine and one of honey. Dioſ. lib. v. cap. 790. But from Celſus it would appear, that the proportions were arbitrary; for he ſays, mulſe is more nouriſhing, the more honey it contains. Lib. ii. cap. 18.

† Hippocrates thus preſcribes it for a vomit to corpulent men: let about a gill of powdered hyſſop be given to drink in a gallon of water, adding a little vinegar and ſalt, to make it as pleaſant as poſſible; and let this be drunk at firſt gradually and afterwards more quickly. Lib. de Salub. Vict. Rat. p. 338. edit. Gen. 1657.

ſtale; wine auſtere and unmixed, the fleſh roaſted, and all the food of the drieſt kind. He that chooſes to vomit twice in the month, will find it anſwer the purpoſe better, if he do it for two days ſucceſſively, than if he were to repeat it on the fifteenth day, unleſs ſuch an intermiſſion ſhould cauſe a weight at his breaſt.

When the belly is coſtive, ſo as to evacuate very ſparingly, and from that cauſe, flatulencies, dimneſs of ſight, pains of the head, and other diſorders of the ſuperior parts grow troubleſome, then it is fit to take a purge: for what aſſiſtance can reſt or abſtinence afford in theſe diſorders, of which they are the principal cauſes? He that wants to be lax, let him firſt uſe ſuch food and wine as produce that effect; and if they do not ſucceed, let him take aloes. But purging, though it be ſometimes neceſſary, yet when it is frequent, becomes dangerous; for thus the body will be habitually deprived of its nouriſhment, and by that means become valetudinary: for a body in a weak ſtate is the moſt liable to all kinds of diſtempers.

The body is heated by unction, ſalt water, and more ſo if it be warm; all ſalt proviſions and auſtere wine. On the contrary, it is cooled by bitter and fleſhy ſubſtances taken with an empty ſtomach; the bath after meals and ſleep, unleſs it be too long; and all acids; the coldeſt water; oil, if it be mixed with water; and lotus *.

The

* There are ſeveral ſpecies of this mentioned by ancient authors; but the particular kind intended here ſeems to be the lotus Egyptius, growing in the water, with a ſtalk reſembling the *cyamus*. It has a root like a quince, and is eaten both raw and boiled, and in the laſt way, in quality, it is like the white of an egg. The Egyptians make bread of its head, which reſembles poppy. See Dioſcorid. lib. iv. cap. 696. and Plin. Hiſt. Nat. lib. xiii. c. 17, and 18.

The body is rendered humid *, by leſs exerciſe than ordinary, frequent bathing, a full diet, much drink, a walk after it, and continuing awake. Walking long and briſkly, has of itſelf the ſame tendency; and morning exerciſe, if one does not eat preſently after it; and thoſe kinds of food, which come from cold climates, or rainy, or otherwiſe damp. On the contrary, dryneſs is cauſed by immoderate exerciſe, hunger, unction, heat without moiſture, immoderate uſe of ſalt, cold water, and the taking of food immediately after exerciſe, and ſuch particularly as comes from dry and hot climates.

The belly is bound by labour, ſitting ſtill, rubbing potters chalk upon the body, and by diminiſhing the uſual quantity of food; as alſo if it be taken but once a day by one who is accuſtomed to it twice; by drinking little, and not till one has eat as much as he deſigns for the time; reſt after meat. On the other hand, the belly is relaxed by an increaſe of walking and food, motion after meat, and drinking frequently in the time of meals. It is neceſſary alſo to know this, that a looſe belly is bound by a vomit, and a coſtive one is looſened by the ſame: and a vomit immediately after meat binds it; but one that comes ſome time after renders it lax.

As to the different ages, people in middle life bear want of food moſt eaſily; young men not ſo well; leaſt of all boys, and very old men. The more uneaſineſs one finds

* Lommius aſſerts the copies to be every one corrupted in this place. From the moſtners he ſtrikes out the following: *continuing awake, long and briſk walking, morning exerciſe without eating after it*, as unworthy of our author. And, for the ſame reaſon, in the liſt of dryers, inſerts *watching and unction, without bathing in cold water.* This I thought proper to mention in a note, but did not chooſe to take ſo great liberties with the text, againſt the authority of all the other copies, but leave it to the judgment of the learned reader, though I rather incline to the alteration propoſed. Vid. Lomm. Comment. de Sanitat. tuend. p. 218, and 219.

finds from it, he ought to take victuals the oftener; and that frequency is more eſpecially neceſſary for one that is growing. Warm bathing is fit both for boys and old men. Wine ſhould be given to boys more diluted, to old men leſs; but ſuch as occaſions flatulencies to neither of them. It is of leſs conſequence what young men eat, and how dreſſed. Thoſe that are looſe in the belly while young, for the moſt part are coſtive when they grow old; ſuch as are coſtive in their youth, are often looſe in old age. It is beſt for a young man to have a lax belly, and for an old man to be bound.

It is neceſſary alſo to conſider the ſeaſons of the year. It is proper to eat more in the winter, to take a ſmaller quantity of drink but leſs diluted; to make much uſe of bread, and fleſh rather boiled than roaſted, and greens ſparingly; to take food once a day, unleſs the belly be too much bound. If one dines, it is better to take ſome trifling thing, and that dry, without fleſh and without drink. In that ſeaſon of the year, all warm things, or ſuch as promote heat, are beſt. Nor is venery altogether ſo hurtful then as at ſome other times.

But in the ſpring the quantity of food is to be leſſened, and the drink increaſed, but more diluted; more uſe is to be made of fleſh and greens, and there muſt be a gradual change from boiled to roaſt fleſh. Venery is moſt ſafe in that ſeaſon of the year.

But in ſummer the body requires meat and drink more frequently; therefore it is convenient to take a dinner. Fleſh and greens are moſt proper in that ſeaſon; drink very much diluted, that it may at once remove thirſt, and not inflame the body; bathing in cold water; roaſt fleſh, cold food, or ſuch as is cooling. As food muſt be often taken, ſo it muſt be in ſmall quantities.

Now

Now in autumn there is the greateſt danger, upon account of the frequent changes of the air. And for this reaſon one ſhould never go abroad, eſpecially in the colder days, without warm clothes and ſhoes, nor ſleep in the air in the night time, or at leaſt be well covered. At this time the diet may be ſomething more full, the drink leſs, but ſtronger. Some imagine apples * to be hurtful, which for the moſt part are eaten immoderately through the whole day, while no abatement is made from the more ſubſtantial food. Thus the miſchief does not proceed from them, but from the aggregate of all that is taken; for none of them contribute leſs to it than theſe. But it is not fit to uſe them oftener than the other kinds. Laſtly, it is neceſſary, when an addition is made in this article, to leſſen the quantity of the ſtronger food. Venery is neither good in the ſummer nor in autumn, but is leſs hurtful in autumn; in ſummer, if poſſible, there ought to be a total abſtinence from it.

IV. *Rules for thoſe that have a weakneſs in the head.*

Our next buſineſs is to conſider the caſes of thoſe who have a weakneſs in any particular part of the body. He that has a weakneſs in his head, if he has concocted well, ought to rub it gently with his hands in the morning; and never, if he can avoid it, put any covering upon it, or clip the hair cloſe to the ſkin: it is proper for him to avoid expoſing it to the moon, and more eſpecially before her conjunction with the ſun, but never to go out after meat: if he have his hair, to comb it every day; to walk much,

* Under this, Celſus includes all the apple kind; and he elſewhere comprehends in this genus, cherries, mulberries, &c. ſo that he ſeems to take in all the pulpy fruits, whether they have ſtones or not. Wherever he intends what we particularly call apples, he makes a diſtinction, as *Quæque propriè poma nominantur*, lib. ii. cap. 18.

but if he can, neither under a roof, nor in the ſun; and alſo to avoid the ſcorching heat of the ſun, particularly after meat or wine. He ſhould rather anoint than bathe, and the unction ſhould be performed, never before a flame, ſometimes at a glowing red fire. If he come to the bath, he ought firſt to wrap himſelf up, and ſweat a little in the tepidarium, anoint there, and then go into the calidarium: when he has ſweat, not to go into the bath, but to pour hot water over his head, ſo that it may run over all his body, then tepid water in the ſame manner, and laſtly cold; and the laſt longer upon his head than the other parts; after which to rub it for ſome time; laſtly, to dry and anoint. Nothing is ſo beneficial to the head as cold water; for this reaſon, he that has a weak head, ſhould every day in the ſummer hold it for ſome time under a pretty ſtrong ſtream. And though he has anointed without going into the bath, and is not able to bear dipping in cold water, nevertheleſs he ſhould always pour cold water upon his head. But when he is unwilling to have the other parts of his body touched, he muſt bend his head forward, ſo that the water may not fall down into his neck; and that it may not offend his eyes, or any other part, he is to throw it back now and then with his hands, as it runs down. It is neceſſary for him to uſe a ſpare diet, which is eaſily concocted; and if he finds his head uneaſy, when his ſtomach is empty, he muſt eat in the middle of the day; if faſting does not injure it, once a day is more eligible. Mild diluted wine is more proper for his common drink than water, that when his head grows worſe he may have ſome refuge left; and it is neither fit for him to drink wine always, nor water; each of them is a remedy, when uſed alternately. He muſt neither write nor read, nor ſpeak with vehemence, eſpecially after ſupper; at which time neither is thinking very

very ſafe for him; but above all things a vomit is hurtful.

V. *Directions for thoſe that labour under a lippitude, gravedo, catarrh, and diſorders of the tonſils.*

Nor is the uſe of cold water beneficial to thoſe only who are diſtreſſed with a weakneſs in their head, but alſo to ſuch as are troubled with conſtant lippitudes, or gravedoes, catarrhs, and diſorders in their tonſils. Such people muſt not only pour cold water upon their head every day, but alſo waſh their mouth with a large quantity of it; and all that find relief from this practice, muſt eſpecially make uſe of it when the air has been rendered unwholeſome by ſoutherly winds. And as all ſtrong attention or fatigue of mind after meat is hurtful to every body, ſo it is more particularly to thoſe who are liable to pains in their head, or windpipe, or any other diſorders in their mouth. A perſon ſubject to gravedoes and catarrhs may avoid theſe diſorders by changing his air, place, or water, as little as poſſible; and by covering his head in the ſun, ſo as it may neither be overheated, nor ſuffer by cold from the ſudden intervention of a cloud; by ſhaving his head with an empty ſtomach after concoction, and neither reading nor writing after meat.

VI. *The proper regimen for people liable to a purging.*

He that is frequently troubled with a purging, ought to exerciſe his upper parts by the ball, and ſuch like motions; to walk while his ſtomach is empty; to avoid too great heat from the ſun, and conſtant bathing; to anoint without ſweating. He ſhould not uſe a variety of food, and by no means meat ſtewed into broth, or vegetables of the leguminous kind, or thoſe greens that paſs quickly

through the body; in fine, to take all ſuch things as are ſlowly concocted. Veniſon, hard fiſh, and the roaſted fleſh of tame animals, are very proper. It is never fit to drink ſalt wine,* nor even the weak, nor ſweet wine, but the auſtere, of a ſtrong body, and not over old. If he chooſes mulſe, it muſt be prepared with boiled honey. If cold drinks do not diſturb his belly, he muſt uſe them principally. If any thing has diſagreed with him at ſupper, he ought to vomit, and to repeat it the day following; on the third day to eat a ſmall quantity of bread dipped in wine, or eggs fried in oil, or in defrutum †, and things of a like nature: after that to return to his uſual diet. After meat always to reſt, and neither apply his thoughts to any ſubject cloſely, nor give himſelf a ſhock by walking, however gently.

VII. *Rules for thoſe that are liable to a pain of the colon.*

But if the large inteſtine, which is called colon ‡, is often pained, ſince that diſorder is nothing elſe but a kind of flatulence, the intention to be purſued is, that concoction may be duly performed; the patient muſt practiſe reading and other exerciſes, make uſe of the hot bath, and take

* "Wines are prepared with ſea-water, in different ways; for ſome, immediately after gleaning the grapes, mix ſea-water with them; others expoſe them to the ſun, and thus tread them, adding ſea-water. Others, again, make the grapes into raiſins, and macerate them in veſſels with ſea-water, and thus tread and preſs them. Wine made in this way is ſweet: but there are others prepared of a more auſtere taſte." Dioſcorid. lib. v. c. 801.

Pliny tells us, That the properties of this wine were firſt accidentally diſcovered by a ſervant ſtealing ſome wine, and filling up the veſſel with ſea-water. Nat. Hiſt. lib. xiv. c. 8.

† *Defrutum* is ſweet muſt, boiled to one-half its quantity, done to imitate honey. Plin. lib. xiv. cap. 9. Columella ſays to one-third, which Pliny calls ſapa. Ibid.

‡ κῶλον.

take his food and drink hot; laſtly, let him avoid cold by all means, every thing that is ſweet, and leguminous vegetables, and whatever generally cauſes flatulencies.

VIII. *Rules for one that has a weak ſtomach.*

A man whoſe ſtomach is infirm ought to read aloud, after reading to walk, then to exerciſe himſelf with the ball or arms, or any other kind, which agitates the ſuperior parts; upon an empty ſtomach, not to drink water, but hot wine; to take food twice a day, but in ſuch quantity as he can eaſily concoct; to make uſe of ſmall and auſtere wine, and to take his drink after meat rather cold. The indications of a weak ſtomach are paleneſs, leanneſs, pain in the præcordia, nauſea, involuntary vomiting, a pain of the head when the ſtomach is empty: where theſe ſigns are not found, the ſtomach is ſtrong. And we are not to believe our countrymen, who, when they are indiſpoſed, and have a ſtrong inclination for wine or cold water, defend their luxury by pretending the ſtomach does not do its office. But thoſe that concoct ſlowly, and whoſe præcordia on that account are inflated, or who, by reaſon of any heat, are accuſtomed to be thirſty in the night time, before going to reſt may drink two or three cyathi of wine through a ſmall pipe. It is good alſo againſt a ſlow concoction to read aloud, then to walk, afterwards to anoint or bathe, to drink always cold wine, and after meat to drink largely, but in the way I mentioned already by a ſiphon: laſtly, to conclude all the drinks with cold water. He whoſe food grows ſour in his ſtomach, before he eats ſhould drink gelid water, and vomit. But if the uſe of this ſhould occaſion a looſeneſs, whenever he is relieved of that complaint, he ſhould by all means make uſe of cold drinks.

IX. *Directions for thoſe that are liable to pains of the nerves.*

He that is ſubject to pains in the nerves, as is common in the gout of the hands or feet, ought as much as poſſible to exerciſe the part affected, and expoſe it to labour and cold, unleſs the pain has become violent, in which caſe reſt is beſt. Venery is always hurtful. Concoction is neceſſary, as well in this as in all diſorders of the body: for crudity injures it more than any thing; and whenever the body is out of order, the diſeaſed part feels it moſt ſenſibly. As concoction is an adverſary to all diſeaſes, ſo ſome again are relieved by cold, and others by heat; either of which every one ought to procure, according to the habit of his body. Cold is hurtful to an old or ſlender man, to a wound, to the præcordia, inteſtines, bladder, ears, hips, ſhoulders, private parts, teeth, bones, nerves, womb, and brain. It alſo renders the ſurface of the ſkin pale, dry, hard, and black. From this proceed ſhudderings and tremours. But it is beneficial to young people, and all that are of a full habit. The mind alſo is more briſk, and the concoction goes on better, when it is cold, if due care is taken to guard againſt it. Cold water poured on, beſides being uſeful to the head, does good to the ſtomach. It is likewiſe of ſervice to the joints, and pains which are not attended with ulcers; alſo to perſons that are too ruddy, if they be free from pain. Heat helps whatever cold hurts; and thoſe too that have blear eyes, if they have neither pain nor an effuſion of tears; alſo contracted nerves, and eſpecially thoſe ulcers which ariſe from cold. It cauſes a good colour in the body, and promotes the excretion of urine. In too great a degree, it enervates the body, ſoftens the nerves, and relaxes the ſtomach. But neither

neither cold nor heat is by any means ſafe, coming ſuddenly upon perſons unaccuſtomed to it; for cold occaſions pains in the ſide, and other diſorders, and cold water cauſes ſcrofulous ſwellings; heat hinders concoction, prevents ſleep, waſtes by ſweat, and renders the body obnoxious to peſtilential diſtempers.

X. *Directions in a peſtilence.*

There are ſome rules neceſſary to be obſerved in a peſtilence by a man who continues in good health, but cannot however be ſecure. At that time it is proper to take journeys, and to ſail. When that cannot be done, to uſe geſtation, gentle walking in the open air before the heat of the day, and unction with the ſame moderation; and as has been directed above, to avoid fatigue, crudity, cold, heat, and venery, and confine himſelf to a ſtrict regimen. If he feel any heavineſs hanging about his body, then he is neither to riſe in the morning, nor walk barefooted at any time, much leſs after meat or the bath; nor to vomit either with an empty ſtomach, or after ſupper: neither ſhould the belly be purged; and if it grow looſe of itſelf, it muſt be reſtrained. Abſtinence ſhould rather be obſerved, if the body is plethoric. Alſo it is proper to avoid the bath, ſweating, ſleeping in the middle of the day, eſpecially after meat; which, by the way, it is more convenient to take once a day, and that ſparingly, leſt it ſhould occaſion crudity: every other day to drink alternately water and wine. Theſe rules being carefully obſerved, as little alteration as poſſible ſhould be made in the uſual courſe of life. And as they are to be practiſed in every peſtilence, ſo principally in that, which is occaſioned by ſoutherly winds. And the very ſame precautions are ne-

ceſſary for thoſe that take journeys, when they have ſet out from home in a ſickly ſeaſon of the year, or have come into ſickly countries. But if the nature of any engagements ſhould prevent the obſervance of the other rules, yet it will be neceſſary to live abſtemiouſly; and thus to change from wine to water, and from that to wine again, in the manner that has been preſcribed above.

The remainder of Celſus' works relate more properly to the cure of diſeaſes, than to the preſervation of health; at the ſame time there are ſome of the chapters, more eſpecially Book ii. Chap. 14. *Of Friction;* Chap. 15. *Of Geſtation;* Chap. 16. *Of Abſtinence;* Chap. 18. *On the different kinds of food and drink;* Chap. 25. *Of what agrees with the ſtomach,* and others, well entitled to the attention of perſons who may be deſirous of making themſelves maſters of the ſubjects of Health and Longevity.

NUM-

NUMBER V.

PLUTARCH.

THERE are few men who ſeem to have been more fortunate in life than the celebrated PLUTARCH. As an author, there is none, in various particulars, more truly reſpectable; and among many other valuable writings, he has left behind him a very uſeful work upon Health. He ſeems indeed to have paid particular attention to that ſubject, and was rewarded for it, by preſerving, to a greater age than is uſually the caſe, both his bodily ſtrength, and his mental faculties, unimpaired.

As the tranſlation of this work into Engliſh, is very difficult now to be met with, I have thought it right to reprint the whole of it, inſtead of laying merely an abſtract of it before the reader.

PLUTARCH's Rules for the Preſervation of Health; in a dialogue between Moſchio and Zeuxippus. Tranſlated from the Greek by Matthew Poole, M. D. of Northampton. Extracted from vol. i. p. 239. *of Plutarch's Morals, in five volumes* 8vo, *tranſlated from the Greek by ſeveral hands. 5th edition. Printed* anno 1718.

Moſchio. And you, Zeuxippus, diverted Glaucus, the phyſician, from entering into a philoſophical diſcourſe with us yeſterday.

Zeuxippus. I did not hinder him in the leaſt, friend Moſchio; it was he that would not diſcourſe in philoſophy.

ſophy. But I was afraid, and willing to decline giving ſo contentious a man any opportunity of diſcourſe: for though in phyſic the man has (as Homer expreſſes it) an excellency before moſt of his profeſſion, yet in philoſophy he is not altogether ſo candid, but, indeed, ſo rude in all his diſputations, as he is hardly to be borne with, flying, as it were, at us open-mouthed. So that it is neither an eaſy, nor indeed a juſt thing, that we ſhould bear thoſe confuſions in terms he makes, when we are diſputing about a wholeſome diet. Beſides, he maintains, that the bounds of philoſophy and medicine are as diſtinct as thoſe of the Myſians and Phrygians; and taking hold of ſome of thoſe things we were diſcourſing of, perhaps not with all exactneſs, yet not without ſome profit, he made ſcurrilous reflections on them.

Moſchio. But I am ready, Zeuxippus, to hear thoſe, and what other things you ſhall diſcourſe of, with a great deal of pleaſure.

Zeuxippus. You have naturally a philoſophical genius, Moſchio, and are troubled to ſee a philoſopher have no kindneſs for the ſtudy of medicine. You are uneaſy that he ſhould think it concerns him more to ſtudy geometry, logic, and muſic, than to be deſirous to underſtand, whether the fabric of his body, as well as his houſes, be well or ill deſigned. You ſhall ſee many ſpectators at that play where their charges are defrayed out of the public ſtock, as they do at Athens. Now, among all the liberal arts, medicine does not only contain ſo neat and large a field of pleaſure as to give place to none, but plentifully pays the charges of thoſe who delight in the ſtudy of her, with health and ſafety; ſo that it ought not to be called the tranſgreſſion of the bounds of a philoſopher to diſpute about thoſe things which relate to health, but rather, all

bounds

bounds being laid aſide, we ought, in the ſame common field, friendly to manage our diſputations, and ſo enjoy both the pleaſure and the profit of them.

Moſchio. But to paſs by Glaucus, who with his pretended gravity would be thought to be ſo perfect, as not to ſtand in need of philoſophy, do you, if you pleaſe, run through the whole diſcourſe, and firſt, thoſe things which you ſay were not ſo exactly handled, and Glaucus carpt at.

Zeuxippus. A friend of ours then heard one alleging, that to keep one's hands always warm, never ſuffering them to be cold, did not a little conduce to health; and, on the contrary, the extreme parts of the body being kept cold, drives the heat inward, ſo that you are always in a fever, or the fear of one. But thoſe things which force the heat outwards, do diſtribute and draw the matter to all parts, with advantage to our health. If in any work we employ our hands, we ought to keep in that heat which is induced by their motion. But when we do not work with our hands, we ſhould take all care to keep our extreme parts from cold: this was one of thoſe things he ridiculed. The ſecond, as I remember, was, what diet you allow your patient? Which he adviſes ſometimes both to touch and taſte: uſing ourſelves to them in health, and not to be ſhy of them, like little children; or hate ſuch a diet, but by degrees to make it acquainted with, and familiar to our appetite, that in our ſickneſs we may not nauſeate wholeſome diet, as if it were phyſic, nor be uneaſy when we are preſcribed any inſipid thing, that lacks both the ſmell and taſte of a kitchen. Wherefore we need not to be ſo ſqueamiſh as not to eat before we waſh, or drink water when we have wine, or warm drink in ſummer, when there is no ſnow at hand. Laying aſide the foppiſh and ſophiſtical abſtinence

ſtinence from thoſe things, as well as the vain glory of doing ſo, we ourſelves tacitly accuſtoming our appetite to be obedient to whatſoever is convenient, and that without regret, aboliſhing our uſual contempt of ſuch things in our ſickneſs, and not effeminately to bewail our condition, as if we were fallen from great and beloved pleaſures into a low and ſordid diet. It was well ſaid, Chooſe out the beſt condition you can, it muſt be cuſtom muſt make it pleaſant to you: and this will be beneficial in moſt things we undertake, but more eſpecially as to diet; in the height of our health introducing a cuſtom whereby thoſe things may be rendered eaſy, familiar, and, as it were, domeſtics of our bodies, remembering what ſome ſuffer and do in ſickneſs, who fret at, and are not able to endure warm water or broths, or bread when it is brought to them, calling them dirty and unſeemly things, and the perſons who would urge them to them, baſe and troubleſome. The bath hath deſtroyed many, whoſe diſtemper at the beginning was not very bad, only becauſe they could not endure to eat before they waſhed. Among whom, Titus the Emperor was one, as his phyſicians affirm. This alſo was cenſured, that a thin diet is the healthfulleſt to the body. But we ought chiefly to avoid all exceſs in meat or drink, or pleaſure: when there is any feaſt or entertainment at hand, or we expect any royal or princely banquet, or ſolemnity which we cannot poſſibly avoid, then ought the body to be light and in readineſs to receive the winds and waves it is to meet with. It is a hard matter for a man at a feaſt or collation to keep that mediocrity or bounds he has been uſed to, ſo as not to ſeem rude, preciſe, or troubleſome to the reſt of the company. Leſt we ſhould add fire to fire (as the proverb is), or one debauch or exceſs to another, we ſhould take care to imitate

tate that ingenious droll of Philip, which was this: He was invited to ſupper by a country man, who ſuppoſed he would bring but few friends with him; but when he ſaw him bring a great many, there not being much provided, he was much concerned at it: which when Philip perceived, he ſent privately to every one of his friends, that they ſhould leave a corner for cake; which they believing, and ſtill expecting, they ate ſo ſparingly, that there was ſupper enough for them all. So we ought beforehand to prepare ourſelves againſt all unavoidable invitations, that there may be room left in our body, not only for the meal and the deſert, but drunkenneſs itſelf, by bringing in a freſh and a willing appetite along with us. But if ſuch a neceſſity ſhould ſurpriſe you, when you are already loaded or indiſpoſed, either in the preſence of perſons of quality, or ſtrangers that come in upon you unawares, and you cannot for ſhame but go and drink with them that are ready for that purpoſe, then you ought to arm yourſelf againſt that modeſty and prejudicial ſhamefacedneſs, with that of the tragedian Creon, who ſays,

> 'Tis better, Sirs, I ſhould you now diſpleaſe,
> Than by complying, next day loſe my eaſe.

He, who to avoid being cenſured as an uncivil perſon, throws himſelf into a pleuriſy or phrenſy, is certainly no well-bred man, nor has ſenſe of underſtanding enough to converſe with men, unleſs in a tavern or a cook's-ſhop. Whereas an excuſe ingeniouſly and dexterouſly made, is no leſs acceptable than compliance. He that makes a feaſt, though he be as unwilling to taſte of it himſelf, as if it was a ſacrifice, yet if he be merry and jocund over his glaſs at table, jeſting and drolling upon himſelf, ſeems better company, than they who are drunk and glutton-ized together. Among the ancients, he made mention of

of Alexander, who after hard drinking was aſhamed to reſiſt the importunity of Medius, who invited him afreſh to the drinking of wine, of which he died; and of our time, Riglus the wreſtler, who being called by break of day, by Titus Cæſar to the bath, he went and waſhed with him; and drinking but once, as they ſay, was ſeized with an apoplexy, and died immediately. Theſe things Glaucus, in laughter, objected to us as pedantic. He was not over fond of hearing farther, nor indeed we of diſcourſing more; nor did he give much heed to every thing that was ſaid. Firſt, Socrates adviſes us to beware of ſuch meats as perſuade a man, though he be not hungry, to eat them; and of thoſe drinks that would prevail with a man to drink them, when he is not thirſty: not that he abſolutely forbade us the uſe of them, but taught that we might uſe them where there was occaſion for it; ſuiting the pleaſure of them to our neceſſity; as Citys converted the money which was deſigned for the poor to ſee plays with, into a ſupply for war. For that which is delightful to nature, ſo long as it becomes a part of its nouriſhment, is proper for it. He that is hungry, may eat things either neceſſary or pleaſant; but when he is freed from his common appetite, he ought not to raiſe up a freſh one: for as dancing was no unpleaſant exerciſe to Socrates himſelf, ſo he that can make his meal of ſweet meats, or a ſecond courſe, receives the leſs damage: but he that has received what may ſufficiently ſatisfy his nature already, ought by all means to avoid them. And concerning theſe things, the ignorance of a decorum and ambition, is no leſs to be avoided than the love of pleaſure or gluttony: for theſe often perſuade men to eat without hunger, or drink without thirſt; poſſeſſing them with ungenteel and troubleſome fancies, as if it was indecent not to taſte of every thing which is either a rarity,

or

or of great price, as udder, Italian muſhrooms, Samian cakes or ſnow in Egypt. Theſe often incite men to eat things rare and much talked of, who are led to it as it were by the modes of vainglory, making their bodies to partake of them without any neceſſity of it, that they may have ſome things to tell others, who ſhall admire your having eaten ſuch rare and ſuperfluous things. And thus it is with them in relation to fine women: when they are in bed with their own wives, who are both beautiful and kind, they are no way concerned; but on Phryne or Lais they beſtow their money, and incite an infirm and unfit body, and provoke it to intemperate pleaſures, and all this out of a vain glorious humour. Phryne herſelf ſaid, that her old age was very beneficial to her, becauſe ſhe had been in repute when ſhe was young. It is a great and miraculous thing, that nature ſhould enjoy all the bodily pleaſures ſhe ſtands in need of, and more, when by reaſon of buſineſs they are repugnant and contrary to it, and are only made uſe of upon neceſſity; and rather, (as Plato ſaith), ſting and moleſt it, and yet receives no injury. And again, thoſe pleaſures of the mind, which have an influence upon the body, which urge and force it to the obedience of its paſſions, muſt of neceſſity leave behind them the greateſt and ſevereſt ills, as the effects of ſuch infirm and dark delights. The deſire of our mind ought nowiſe to incite our bodies to any pleaſure, for the beginning of them is againſt nature. And as the tickling of one's armpits forces a laughter, which is neither moderate nor merry, nor indeed properly a laughter, but rather troubleſome and like convulſions; ſo thoſe pleaſures which the moleſted and diſturbed body receives from the mind, are furious, troubleſome, and wholly ſtrangers to nature. Therefore, when any rare or noble diſh is before you, you will get more honour by refraining from

from it, than partaking of it: remember what Simonides ſaid, That it never repented him that he had held his tongue, but often that he had ſpoken; ſo we ſhall not repent that we have refuſed a good diſh, (muſcadine), or drank water inſtead of Falernum, but the contrary. We are not only, not to commit violence on nature, but when any of thoſe things are offered to her, even when ſhe has a deſire to them, we ought oftentimes to direct the appetite to a more innocent and accuſtomed diet, that ſhe might be uſed to it, and acquainted with it; for, as the Theban ſaid, though not over honeſtly, If the law muſt be violated, it looks beſt when it is done for an empire. But we ſay better if we take pride in any ſuch thing, it is beſt when it is in that moderation which conduces to our health. But a narrowneſs of ſoul, and a ſtingy humour, compels ſome men to keep under and defraud their genius at home, who, when they enjoy the coſtly fare of another man's table, do cram themſelves as eagerly as if it were all plunder: then they are taken ill, go home, and the next day find the crudity of their ſtomachs, the reward of their unſatiableneſs. Wherefore Crates ſuppoſing, that luxury and prodigality were the chief cauſe of ſeditions and inſurrections in a city; in a droll adviſes, That we ſhould never exceed in our meats beyond a lentil, leſt we bring ourſelves into ſedition. But let every one exhort himſelf, that though he does not increaſe his meal beyond a lentil, and though he paſs by creſſes and olives, yet falling upon pudding and fiſh, that by his over eating, he does not bring his body into tumults, diſturbances, and diarrhœas; for a mean diet keeps the appetite within its natural bounds, but the arts of cooks and confectioners, with their elaborate diſhes and aromatic wines, do, according to the comedian, enlarge the bounds of pleaſure, and entrench upon thoſe of our profit. I know not how

how it comes to pass, that we should abominate and hate those women, that either bewitch or give philters to their husbands, yet give our meat and drink to our hired servants, only to be just not corrupted and poisoned. For though that may seem too severe which was said by Arcesilaus against lascivious and adulterous persons, that it signifies little which way one is, yet it is not much from our purpose: for what difference is there, to speak ingenuously, whether Satyrion moves and whets my lust, or my taste be irritated by the scent of the meat or the sauce; so that like a part infected with the itch, it shall always need scratching and tickling: but we shall perhaps discourse of pleasures in another place, and shew the beauty and dignity that temperance has within itself; for our present discourse is concerning many and great pleasures: for diseases do not either rob or spoil us of so much business, hope, journeys, or exercise, as they do of our pleasures; so that it is no way convenient for those who would follow their pleasure, to neglect their health. There are diseases which will permit a man to study philosophy, and to exercise any military office, nay to act the kingly part. But the pleasures and enjoyments of the body are such, as cannot be born alive in the midst of a distemper; or if they are, the pleasures they afford are not only short and impure, but mixed with much allay, and bear the marks of that storm and tempest out of which they rise. Venus herself delights not in a gorged, but in a calm and serene body; and pleasure is the end of that, as well as it is of meat and drink. Health is to pleasure, as still weather to the halcyon, which gives it a safe and commodious nest and birth. Prodicus seems elegantly enough to have said, That of all sauces, fire was the best; but most true it is to say, That health gives things the most divine and grateful relish; for meat, whether it be boil-

ed, roaſted, or ſtewed, has no pleaſure or guſto in it, to a ſick, ſurfeited, or nauſeous ſtomach. But a clean and undebauched appetite, renders every thing ſweet and delightful to a ſound body, and, as Homer expreſſes it, devourable. As Demades told the Athenians, who unſeaſonably made war, That they muſt never expect to treat of peace but in mourning; ſo we never think of a moderate and ſlender diet, but when we are in a fever, or under a courſe of phyſic: which when we are in, we diligently conceal our enormities, which though we remember well enough, yet, as many do, we lay the blame of our illneſs now upon the air, now upon the unhealthfulneſs of the place, or the length of a journey; to take it off from that intemperance and luxury which was the cauſe of it. As Lyſimachus, when he was among the Scythians, and conſtrained by his thirſt, delivered up himſelf and his army into captivity, afterwards drinking cold water, cried out, O ye gods! for how ſhort a pleaſure have I thrown away a great felicity! ſo in our ſickneſs we ought to conſider with ourſelves, that for the ſake of a draught of cold water, an unſeaſonable bath, or good company, we ſpoil many of our delights, our neceſſary buſineſs, and loſe many pleaſant diverſions. The remorſe that ariſes from theſe conſiderations, wounds the conſcience, and ſticks to us in our health like a ſcar, to make us more cautious as to our diet: for a healthful body does not breed any enormous appetite, or ſuch as we cannot prevail with, or overcome. But we ought to put on reſolution againſt our extravagant deſires, or efforts towards enjoyment: eſteeming it a low and childiſh thing to give ear to their complaints and murmurings: for they ceaſe as ſoon as the cloth is taken away, and will neither accuſe you of injuſtice, or think you have done them wrong; but, on the contrary, you will find them pure and briſk,

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no way clogged or nauſeating the next day. As Timotheus ſaid, when he had a light and muſical dinner the other day, with Plato in the academy, That they who dine with Plato, never complain the next morning. It is reported, That Alexander ſhould ſay, When he had turned off his uſual cooks, that he carried always better with him: For his journeys by night recommended his dinner to him, and the ſlenderneſs of that, his ſupper. I am not ignorant that fevers ſeize men upon a fatigue, or exceſs of a heat or cold; but as the ſcent of flowers, which in themſelves is but faint, if mixed with oil, is more ſtrong and fragrant; ſo an inward fulneſs gives, as it were, a body and ſubſtance, the two external cauſes and beginnings of ſickneſs, without which they could do no hurt, but they would vaniſh and fade away, where there is lowneſs of blood, and pureneſs of ſpirit to receive the motion; which in fulneſs and ſuperabundance, like diſturbed mud, makes all things polluted, troubleſome, and hardly recoverable. We ought not to imitate the good mariner, who out of covetouſneſs loads his ſhip hard, and afterwards labours hard to throw out the ſalt water; by firſt clogging and overcharging our bodies, and endeavouring afterwards to clear them by purges and clyſters: but we ought to keep our bodies in right order, that if at any time they ſhould be oppreſſed, their lightneſs might keep them up like a cork. We ought chiefly to be careful in all pre-indiſpoſitions and fore-warnings of ſickneſs; for all diſtempers do not invade us, as Heſiod expreſſes it, in ſilence, for the gods have ſtruck them dumb: but the moſt of them have an ill concoction and a kind of lazineſs, which are the forerunners and harbingers that give us warning. Sudden heavineſs and wearineſs tell us a diſtemper is not far off, as Hippocrates affirms, by reaſon it ſeems of that fulneſs which doth oppreſs and load the ſpirits in the

nerves. There are ſome, who, when their bodies do in a manner contradict them, and invite them to a couch and repoſe, that through gluttony and love of pleaſure throw themſelves into a bath, or make haſte to ſome drinking meeting, laying in, as if it were for a ſiege, being mightily in fear leſt the fever ſhould ſeize them before they have dined. Thoſe who pretend to more exactneſs, are not caught in this manner, but fooliſhly enough; who becauſe they are aſhamed to own their qualms and debauch, or to keep houſe all day, when others call them to go with them to the fencing ſchool, ariſe and pull off their clothes with them, doing the ſame things which they do that are in health. Intemperance and effeminacy makes many fly to the proverb for patronage, That wine is beſt after wine, and that one debauch is the way to drive out another, the hopes of which, perſuades and urges them as ſoon as they riſe, raſhly to fall to their wonted exceſſes. Againſt which hope, he ought to ſet that prudent advice of Cato, when he ſays, That great things ought to be made leſs, and the leſſer to be quite left off; and that it is better to abſtain and be at quiet, than by being forced either to bath or dinner, to run ourſelves into hazard; for if there be any ill in it, it is an injury to us that we did not watch over ourſelves and refrain; but if there be none, it is no inconvenience to your body to have abſtained, and be made more pure by it. He is but a child who is afraid leſt his friends and ſervants ſhould perceive that he is ſick either of a ſurfeit or a debauch. He that is aſhamed to confeſs the crudity of his ſtomach to-day, will to morrow with ſhame confeſs, that he has either a diarrhœa, a fever, or the griping in the guts You think it a diſgrace to want, but it is a greater diſgrace to bear the crudity, heavineſs, and fulneſs of your body, which is carried into the bath, like a rotten and leaky ſhip into the ſea.

ſea. As ſome ſeamen are aſhamed to live on ſhore when there is a ſtorm at ſea, yet when they are at ſea, lie ſhamefully crying and retching to vomit: ſo in any ſuſpicion or tendency of the body to any diſeaſe, they think it an indecorum to keep their bed one day, and not to have their table ſpread; yet moſt ſhamefully, for many days together, are forced to be purged and plaſtered, flattering and obeying their phyſicians, aſking for wine or cold water, being forced to do and ſay many unſeaſonable and abſurd things, by reaſon of the pain and fear they are in. Thoſe therefore who cannot govern themſelves in their pleaſures, but are inclined to, and carried away by their luſts, may opportunely be taught and put in mind, that they receive the greateſt ſhare of their pleaſures from their bodies. And as the Lacones gave the cook vinegar and ſalt, and bid him look for the reſt in the victim, ſo in our bodies, the beſt ſauce to whatſoever is brought before us, is, that our bodies be pure and in health. For that any thing is ſweet or coſtly, is in its own nature, and without any of thoſe things which it then is, when it is in a body that is delighted with it, and is according to nature: but in thoſe bodies which are foul, ſurfeited, and not pleaſed with it, it loſes its beauty and convenience. Wherefore we need not be too much concerned, whether fiſh be freſh, or bread fine, or whether the bath be warm or your ſhe-friend a beauty, but whether you are not ſqueamiſh and foul; whether you are not diſturbed, and feel the dregs of yeſterday's debauch; which if you do not do, it will be as when ſome drunken revellers break into a houſe where they are mourning, who bring neither mirth nor pleaſure with them, but increaſe the lamentation. So Venus, meats, baths, wines mingled in a body that is crazy and out of order with thoſe things that are not yet vitiated and corrupted, ſtirs up phlegm and choler,

and creates great trouble: neither do they bring any pleaſure anſwerable to their expectations, or that is worth either enjoying or ſpeaking of. An extraordinary exact diet, to as much as will lie upon one's nail, as we ſay, puts one's body both in fear and danger; it hinders the gallantry of our ſoul itſelf, makes it ſuſpicious of every thing, or having to do with any thing, no leſs in pleaſures than in labours; ſo that it dare not undertake any thing boldly and courageouſly. We ought to do by our body as by the ſail of a ſhip in fair and clear weather, we muſt not contract it, and draw it in too much; nor when we have any ſuſpicion upon us, be too remiſs or negligent about it, but give it ſome allowance, and make it pliable, as we have ſaid, and not expect crudities and diarrhœas, or fevers, or drowſineſs, by which ſome, as by meſſengers and apparitors, when a fever is at hand, are frighted and moderate themſelves; but forthwith take care to prevent the ſtorm, as if the north wind blew at ſea. It is abſurd, as Democritus ſays, by the croaking of ravens, the crowing of a cock, or the wallowing of a ſow in the mire, carefully to obſerve the ſigns of windy or rainy weather, and not to prevent and guard ourſelves againſt the motions and fluctuations of our bodies, or the indication of a diſtemper, nor to underſtand the ſigns of a ſtorm, which we are either already in, or ſoon ſhall be. So that we are not only to obſerve our bodies as to meat and exerciſe, whether they uſe them more ſluggiſhly or unwillingly than they were wont; or whether you be more thirſty and hungry than you uſe to be; but alſo to take care as to your ſleep, whether it be continued and eaſy, or whether it be irregular and convulſive. For abſurd dreams and irregular and unuſual phantaſies, ſhow either abundance or thickneſs of humours, or elſe a diſturbance of ſpirits. For the motions of the ſoul ſhow that the body is nigh a diſtemper. For there are

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deſpondencies of mind, and fears that are without reaſon, or any apparent cauſe, which extinguiſh our hopes on a ſudden. Some there are that are ſharp and prone to anger, whom a little thing makes ſad, and theſe cry and are in great trouble, when ill vapours and fumes meet together, and as Plato ſays, hinder the free courſe of the ſoul: wherefore thoſe to whom ſuch things happen, muſt conſider and remember, whether there be nothing ſpiritual, that is the bodily cauſe, which is neceſſary to be brought away, and purged. Beſides, it is profitable for him who viſits his friends in their ſickneſs, to inquire after the cauſes of it; not ſophiſtically or impertinently diſcourſing about the beginning of a diſtemper, or what happens in it, or the common notions from whence the indication is taken, and ſo ſhewing his ſkill in the terms of art which are uſed in medicine. But when you have with diligence heard thoſe trivial and common things diſcourſed of, viz. fulneſs or emptineſs, wearineſs, lack of ſleep, but chiefly the diet which he uſes to keep that is ſick of a fever: then, as Plato uſed to aſk himſelf, after the miſcarriage of other men he had been with, Am not I alſo ſuch an one? So ought we to take care, by our neighbours misfortunes, and diligently to beware that we do not fall into them, and not to cry out upon our ſick-bed, How precious above all things is health! When another is in ſickneſs, let it learn you how valuable a treaſure health is, which we ought to keep and preſerve with all poſſible care. Neither will it be amiſs for every man to look into his own diet. If, therefore, we have been eating, drinking, labouring, or committing any other diſorder, and our bodies give us no ſuſpicion or hint of a diſtemper, yet ought we, nevertheleſs, to ſtand upon our guard, and take care of ourſelves. If after venery and labour, by giving of ourſelves reſt and quiet, after drinking of wine and feaſting, by drinking of water; but

eſpecially after we have fed on fleſh or ſolid meats, or eat divers things, by abſtinence, that we may leave no ſuperfluity in our bodies: for theſe things alone, as they are the cauſes of many diſeaſes, ſo they adminiſter matter and force to other cauſes. Wherefore it was very well ſaid, That to eat, but not to ſatiety; to labour, but not to wearineſs; and to keep in nature, are of all things the moſt healthful. For intemperance in venery takes away that vigour by which our nouriſhment is elaborated, and cauſes more ſuperfluity and redundance.—But we ſhall begin and treat of each of theſe: and firſt we ſhall diſcourſe of thoſe exerciſes which are proper for a ſcholar. And as he that by ſaying, he ſhould preſcribe nothing for the teeth to them that dwelt by the ſea-ſide, taught them the benefit of the ſea water, ſo one would think that there was no need of writing concerning the exerciſe of a ſcholar. For it is wonderful what an exerciſe the daily uſe of ſpeech is, not only as to health, but even to ſtrength. I mean not fleſhly and athletic health, or ſuch as makes one's external parts as firm, as it were, as a houſe, but ſuch as gives a right tone and inward vigour to the vital and noble parts. And that ſpirit increaſes ſtrength is plain, by them who anointed the wreſtlers, who commanded them to ſtrengthen themſelves by friction, and ſome time to leave off, always keeping carefully thoſe parts of the body which were ſmeared and rubbed. Now the voice being a motion of the ſpirit, not ſuperficially, but firmly ſeated in the bowels, as it were in a fountain, it increaſes the heat, thins the blood, purges every vein, opens all the arteries, neither does it permit the coagulation or condenſation of any ſuperfluous humour, which would ſettle like dregs in thoſe veſſels which receive and work our nouriſhment. Wherefore we ought, by much ſpeaking, to accuſtom ourſelves to this exerciſe, and make it familiar to us; or if we ſuſpect that

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our bodies are weaker, or more tired than ordinary by reading or reciting. For what riding in a coach is, in reſpect of exerciſe, that is reading or diſputing, if you carry your voice ſoftly and low as it were in the chariot of another man's words. For diſputes bring with them a vehemence and contention, adding the labour of the mind to that of the body. All paſſionate noiſe, and ſuch as would force our lungs, ought to be avoided; for irregular and violent ſtrains of our voice may break ſomething within us, or bring us into convulſions. But he that has either read or diſputed, ought to make uſe of a gentle and tepid friction, in opening the pores of his body, as much as is poſſible, even to his very bowels, that ſo his ſpirits may be gently pacified, and diffuſe themſelves to the extreme parts of his body. The bounds that this friction ought not to exceed, are, that it be done no longer than it is pleaſant to our ſenſe, and without pain. For he that ſo allays the diſturbance which is within himſelf, and the agitation of his ſpirits, that ſuperfluity which remains in him will not be troubleſome to him; and if it be unſeaſonable to walk, or his buſineſs hinders him, it is no great matter, for nature has already received ſatisfaction. Whether one be at ſea, or in a public inn, it is not neceſſary that he ſhould be ſilent, though all the company laugh at him: for where it is no ſhame to eat, it is certainly no ſhame to exerciſe himſelf: but it is worſe to ſtand in awe of, and be troubled with ſeamen, carriers, and innkeepers, that laugh at you becauſe you do not play at ball, or fight with your own ſhadow; than that in your diſcourſe you exerciſe yourſelf by learning others; or inquiring and learning ſomething yourſelf, or elſe call to mind ſomething. For Socrates ſaid, He that uſes the exerciſe of dancing had need have a room big enough to hold ſeven beds; but he that makes either ſinging or diſcourſe

courſe his exerciſe, may do it either ſtanding or lying, in any place.

But this one thing we muſt obſerve, that when we are conſcious to ourſelves that we are too full, or have been concerned with Venus, or laboured hard, we do not too much ſtrain our voice, which many rhetoricians and readers in philoſophy have done, ſome out of glory and ambition, ſome for reward, or private contentions, have forced themſelves beyond what has been convenient. Our Niger, when he was teaching philoſophy in Galatia, by chance ſwallowed the bone of a fiſh; but a ſtranger coming to teach in his place, Niger, fearing he might run away with his repute, continued to read his lectures, though the bone ſtill ſtuck in his throat, from whence a great and hard inflammation ariſing, he, being unable to undergo the pain, permitted a deep inciſion to be made, by which wound the bone was taken out, but the wound growing worſe, and rheum falling upon it, it killed him: but this may be mentioned hereafter in its proper place. After exerciſe to uſe a cold bath is boyiſh, and has more oſtentation in it than health; for though it may ſeem to harden our bodies, and make them not ſo ſubject to outward accidents, yet it does more prejudice to the inward parts, by hindering tranſpiration, fixing the humours, and condenſing thoſe vapours which love freedom and tranſpiration. Beſides neceſſity will force thoſe who uſe cold baths into that exact and accurate way of diet they would ſo much avoid, and make them take care they be not in the leaſt extravagant; for every ſuch error is ſure to receive a bitter reproof. But a warm bath is much more pardonable, for it does not ſo much deſtroy our natural vigour and ſtrength, as it does conduce to our health; laying a ſoft and eaſy foundation for concoction; preparing thoſe things for digeſtion, which are not eaſily digeſted, without any pain

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(if they be not very crude and deep lodged), and freeing us from all inward wearineſs. But when we do ſenſibly perceive our bodies to be indifferent well, or as they ought to be, we ſhould omit bathing, and anoint ourſelves by the fire, which is better if the body ſtand in need of heat, for that diſpenſes a warmth throughout. But we ſhould make uſe of the ſun neither more nor leſs but as the temper of the air permits. So much may ſuffice to have been ſaid concerning exerciſes. As for what has been ſaid of diet before, if any part of it be profitable in inſtructing us how we ſhould allay and bring down our appetites; yet there ſtill remains one thing more to be adviſed: that if it be troubleſome to treat one's belly like one broke looſe, and to contend with it, though it has no ears, (as Cato ſaid) then ought we to take care that the quality of what we eat may make the quantity more light; and with all caution eat meats that are ſolid, and ſo give much nouriſhment (for it is hard to refuſe them always), ſuch as are fleſh, cheeſe, dried figs, boiled eggs; but eat more freely of thoſe things which are thin and light, ſuch as are moiſt herbs, fowl and fiſh, if they be not too fat: for he that eats ſuch things as theſe, may gratify his appetite, and yet not oppreſs his body. But ill digeſtion is chiefly to be feared after fleſh, for it preſently very much clogs us, and leaves ill relics behind it. It is beſt to accuſtom one's ſelf to eat no fleſh at all, for the earth affords plenty enough of things, not only fit for nouriſhment, but for delight and enjoyment; ſome of which you may eat without much preparation, and others you may make pleaſant to you, by adding divers other things to them. But ſince cuſtom is ſo far from being preternatural, that it is almoſt a ſecond nature; thus we ought not, when we eat fleſh, to do it to the cloying of our appetites, like wolves or lions; but only to lay as it were a foundation and bulwark for our nouriſhment,

nouriſhment, and then to come to other meats and ſauces, which are more agreeable to the nature of our bodies, and do leſs dull our rational ſoul, which ſeems to be enlivened by a light and briſk diet. As for liquors, we ſhould never make milk our drink; but rather take it as food, it yielding much and ſolid nouriſhment. As for wine, we muſt ſay to it, as Euripides ſaid to Venus,

> Thy joys with moderation I would have;
> And that I ne'er may want them, humbly crave.

For wine is the moſt beneficial of all drinks, the pleaſanteſt phyſic in the world, and yield the moſt delicious *haut-gout*, if it be drunk in a time when it is more ſeaſonable than water. Water, not only mingled with wine, but if it be drunk by itſelf, between wine and water together, it makes the mingled wine the leſs hurtful. We ſhould accuſtom ourſelves, therefore, in our daily diet, to drink two or three glaſſes of water, which will allay the ſtrength of the wine, and make drinking of water familiar to our body, that ſo, in caſe of neceſſity, it may not be looked on as a ſtranger, and we be offended at it. It ſo falls out, that ſome have then the greateſt inclination for wine, when there is moſt need they ſhould drink water; who when they have borne the heat of the ſun, and afterwards fall into an horror, or been ſpeaking vehemently, or have been more than ordinary thoughtful about any thing, or after any fatigue or labour, are of the opinion, that they ought to drink wine, as if nature required ſome repoſe for the body, and ſome diverſion after its labours: but nature requires no ſuch repoſe, (if you will call pleaſure repoſe), but deſires only ſuch an alteration as ſhall be between pleaſure and pain: in which caſe we ought to abate of our diet, and either wholly to abſtain from wine, or drink it allayed with very much mixture of water: for wine being ſharp and fiery, increaſes

increaſes the diſturbances of the body, exaſperates them, and wounds the part affected, which ſtands more in need of being comforted and ſmoothed, which water does the beſt of any thing. If, when we are not thirſty, we ſhould drink warm water, after labour, exerciſe, or heat, we find our inward parts looſened and ſmoothed by it, for the moiſture of water is gentle and not violent, but that of wine carries a great force in it, which is no ways agreeable in the fore-mentioned caſes. And if any one ſhould be afraid that abſtinence would bring upon the body that acrimony and bitterneſs which ſome ſay it will, he is like thoſe children who think themſelves much wronged becauſe they may not eat juſt before the fit of a fever. The beſt mean between both theſe is drinking water. We oftentimes ſacrifice to Bacchus himſelf without wine; doing very well in accuſtoming ourſelves not to be always deſirous of wine. Minos made the pipe be laid aſide at the ſacrifice, and the crown when there was mourning. And we know an afflicted mind is not at all concerned, either at the pipe or crown. But there is no body ſo ſtrong, to which, in commotion or a fever, wine does not do a great deal of injury. The Lydians are reported, in a famine, to have ſpent one day in eating, and the other in ſports and drollery. But a lover of learning, and a friend to the muſes, when at any time he is forced to ſup later than ordinary, will not be ſo much a ſlave to his belly, as to lay aſide a geographical ſcheme when it is before him, or his book, or his lyre, but ſtrenuouſly turning himſelf, and taking his mind off from eating, will in the muſes' name, drive away all ſuch deſires, as ſo many harpies, from his table. Will not the Scythian, in the midſt of his cups, oftentimes handle his bow, and ſing to his fiddle, thereby rouſing up himſelf from that drunkenneſs in which he was immerſed? Will a Greek be afraid, becauſe he is laughed

ed at, by books and letters gently to looſen and unbend any blind and obſtinate deſire? The young men in Menander, when they were drinking, were trepanned by a bawd, which brought into them a company of handſome and richly attired women; but all of them, as he ſaid, kept their eyes upon the banquet they were eating, not one of them daring to look upon them. Lovers of learning have many fair and pleaſant diverſions, if they can no other way keep in their canine and brutiſh appetites when they ſee the table ſpread. The bawling of ſuch fellows as anoint wreſtlers, and the opinion of pedagogues, that diſcourſe of learning at table, hinders our nouriſhment, and dulls one's head, is indeed of force then, when we are about to reſolve a fallacy, or diſpute who is the beſt man at table. For though the brains of the bird they call a phœnix be very ſweet, yet they ſay they will cauſe the headach. To diſcourſe of logic at meals is not indeed a very delicious banquet, but is rather troubleſome, and pains one's head; but they who will not give us leave to diſcourſe philoſophically, or aſk any queſtion, or read any thing at table, though it be of thoſe things which are more decent and profitable, than pleaſantly merry, we will deſire them not to trouble us, but to leave ſuch things to the Athletes in the Xyſtum, and the Paleſtra, who have laid aſide their books, and are wont to ſpend their whole time in jeers and ſcurrilous jeſts; who are, as Ariſto wittily expreſſes it, like the pillars in the Gymnaſium, viz. very fine things, but notwithſtanding they are but ſtones. But we muſt obey our phyſicians, who adviſe us to keep ſome interval between ſupper and ſleep, and not to heap up together a great deal of victuals in our ſtomachs, and ſo ſhorten our breath, leſt we preſently by crude and fermenting aliment, overcharge our concoction, but keep our reſpiration free and open. As thoſe who have a mind to exerciſe

exercise themselves after supper, do not do it by running or wrestling, but rather by gentle exercise, such as walking or dancing: so when we intend to exercise our minds after supper, we are not to do it with any thing of business, or care, or those sophistical disputes which bring us into a vainglorious and violent contention. But there are many questions in natural philosophy which are easy and probable; there are many disquisitions which relate to manners, which please the mind, (as Homer expresses it), and do no way discompose it. Questions in history and poetry have been by some ingeniously called, a second course to an ingenious man and a scholar. There are discourses which are no way troublesome; and besides, fables may be told. Nay, it is easier to discourse of the pipe and lyre, or hear them discoursed of, than it is to hear either of them played on. The quantity of time allowed for this exercise is till our meat be gently settled within us, so that our concoction has power enough to master it. Aristotle is of opinion, that to walk after supper stirs up our natural heat; but to sleep, if it be soon after, choaks it. Others again say, that rest keeps concoction, and that motion disturbs it. Hence some walk immediately after supper: others choose rather to keep themselves still. But that man seems to obtain the design of both, who cherishes and keeps it quiet, not immediately dejecting or dulling his mind, but, as has been said, gently distributing and lightening his spirits, either by hearing or speaking some pleasant thing, and not such as will either molest or oppress us. Medicinal vomits and purges, which are the bitter reliefs of gluttony, are not to be attempted without great necessity. The manner of many is to fill themselves because they are empty; and again, because they are full, to empty themselves contrary to nature, being no less tormented with being full than being empty; and are troubled

troubled at their fulneſs, as being a hinderance of their pleaſure, and are always emptying themſelves, that they may prepare a place for it. The damage in theſe caſes is evident: for the body is diſordered, and, as it were, torn by both theſe. It is an inconvenience that always attends a vomit, that it increaſes and gives nouriſhment to this inſatiable humour. For hunger, like an interrupted ſtream, is rough and troubleſome; and though it is not always ill, yet it forces a man to his meat, not with that appetite to it which he ought to have, but ſuch an one as is the effect of thoſe inflammations the phyſic he took has made in him. Wherefore his pleaſures are ſhort and imperfect, and in the enjoyment are very furious and unquiet; upon which there comes diſtentions, and our pores and ſpirits are affected, and ſo receive thoſe relics which will not wait for a natural evacuation, but abound in the body ſo much, that it is like a ſhip overloaded with ballaſt, where it is more neceſſary to throw ſomething overboard than to take any thing more in. Thoſe diſturbances in our bellies which are cauſed by phyſic, corrupt and conſume our inward parts, and do rather increaſe our ſuperfluous humours, than bring them away; which is as if one that was troubled at the number of Greeks that inhabited the city, ſhould call in the Arabians and Scythians.

Some are ſo much miſtaken, that upon their voiding their cuſtomary and natural ſuperfluities, take preſently Cnidian berries or ſcammony, or ſome other harſh and incongruous phyſic, which is more fit to be carried away by purge, than it is able to purge us. It is beſt therefore, by a moderate and regular diet, to keep our body in order, ſo that it may command itſelf as to fulneſs or emptineſs. If at any time there be a neceſſity, we may take a vomit, but without phyſic, or much tampering; and ſuch an one as will not cauſe any great diſturbance. For

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as linen clothes when they are washed with soap and nitre, are more worn out than when they are washed with water only; so physical vomits corrupt and destroy the body. If at any time we are costive, there is no medicine better than some sort of meats which will purge you gently and with ease; the trial of which is very usual, and the use of them without any pain: but if it will not yield to those, we may drink water for some days, or fast, or take a clyster, rather than take any troublesome purging physic; which most men are inclined to do, like those sort of women which take things on purpose to miscarry, that they may be empty and begin afresh. But to lay aside these things: there are some, on the other side, are too exact in enjoining themselves to periodical and set fasts, doing amiss in learning nature to want when there is no occasion for it, and making that abstinence necessary which is not, which will in time require its accustomed way of living. It is better to use those injunctions we lay upon our bodies with more freedom, and when we have no ill symptom or suspicion upon us, so to order our diet as has been said, that our bodies may be always obedient to any change, and not be enslaved or tied up to one manner of living; nor so exactly regarding the times, numbers and periods of our actions. For it is a life neither safe, easy, politic, nor like a man; but such as is more like the life of an oyster or the trunk of a tree, to live so without any variety, and in restraint as to our meat, abstinence, motion and rest; casting ourselves into a gloomy, idle, solitary, unsociable and inglorious way of living, not reaching the terms of civility, at least I may say in my opinion: for health is not to be purchased by sloth and idleness, for those are chief inconveniences of sickness; and there is no difference between him who thinks to enjoy his health by idleness and quiet, and him who thinks to preserve his

eyes by not using them, and his voice by not speaking: for such a man's health will not be any advantage to him in the performance of many things he is obliged to as a man. Idleness can never be said to conduce to health, for it destroys the very end of it. Nor is it true that they are the most healthful that do least; for Xenocrates was not more healthful than Phocion, or Theophrastus than Demetrius.

It signified nothing to Epicurus or his followers, as to that so much talked of good habit of body, that they declined all business though it were never so honourable. We ought to preserve the natural constitution of our bodies by other means, knowing every part of our life is capable of sickness and health.

The contrary advice is to be given to those who are concerned in public business, to that which Plato gave his scholars; for he was wont when he came to his school to say, See children, that you take some leisure in every good action you do. Now to those that are in public office, our advice is, That in every honest and necessary action they use industry, not tiring their bodies with small or inconsiderable things: for many upon accident torment themselves with watchings, journeys, running up and down for no advantage nor with any good design, but only that they may do others an injury, or that they envy them or are competitors with them, or that they hunt after unprofitable and empty glory. To such as these I think Democritus chiefly spoke when he said, That if the body should summon the soul before a court of judicature, it would be found to have done the body many ill offices. Likewise Theophrastus was in the right when he said metaphorically, That the soul is a great deal of rent behindhand to its landlord the body; for the body is very much inconvenienced by the soul, when it is used beyond rea-

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ſon and there is not care enough taken of it. For when it is in paſſion, action, or any concern, it does not at all conſider the body. Jaſon being ſomewhat out of humour ſaid, That in little things we ought not to ſtand upon juſtice, that in greater things we may be ſure to do it. We, and that in reaſon, adviſe any public man to trifle and play with little things, and in ſuch caſes to indulge himſelf; ſo that in worthy and great concerns he does not bring a dull, tired and weary body, but ſuch an one as is the better for having lain ſtill: like a ſhip in the dock, that when there is occaſion to call in the ſoul to buſineſs, it may be as willing to follow it as a weaned colt does the mare. Upon which account, when buſineſs gives us leave, we ought to refreſh our bodies, neither grudging them ſleep nor dinner, nor that eaſe which is the medium between pain and pleaſure: not taking that courſe which many do, that thereby wear out their bodies by the many changes they expoſe them to, making them like hot iron thrown into cold water, by ſoftening and troubling them with pleaſures after they have been very much oppreſt with labour: and on the other ſide, after they have opened their bodies and made them tender, either by wine or venery, they exerciſe them either at the bar or at court, or enter upon ſome other buſineſs which requires earneſt and vigorous action.

Heraclitus, when he was in a dropſy, deſired his phyſician to bring a drought upon his body, for it had a glut of rain. Many men are very much in the wrong, who after being tired or having laboured or faſted, effeminate, and, as it were, diſſolve their bodies in pleaſure, and again force and diſtend them after thoſe pleaſures: nature does not require that the body ſhould be made amends at that rate. But an intemperate and ſlaviſh mind, after it has taken pains, like the ſeamen, runs into pleaſures and de-

lights, though to its injury, and again falls upon buſineſs; ſo that nature can have no reſt, or leave to enjoy that temper and calmneſs which it does deſire, but by their irregularity is troubled and tormented. Thoſe that have any diſcretion never ſo much as offer pleaſure to a tired body, neither does it altogether require it, nor they ſo much as think of it; their minds being intent upon that employ they are in, either the delight or diligence of the ſoul getting the maſtery over all other deſires. Epaminondas is reported wittily to have ſaid of a good man that died in the time of the Leuctrian war, How came he to have ſo much leiſure as to die when there was ſo much buſineſs ſtirring? It may truly be aſked concerning a man that is either of public employ or a ſcholar, What time can ſuch a man ſpare, either to debauch his ſtomach, or be drunk, or laſcivious? for ſuch men, after they have done their buſineſs, allow quiet and repoſe to their bodies, reckoning not only unprofitable pains, but unneceſſary pleaſures to be enemies to nature, and avoid them as ſuch. I have heard that Tiberius Cæſar was wont to ſay, That he was a ridiculous man that held forth his hand to a phyſician, after ſixty: but it ſeems to me to be a little too ſeverely ſaid. But this is certain, that every man ought to have ſkill in his own pulſe, for they are very different in every man; neither ought he to be ignorant of the temper of his own body, as to heat and cold, or what things do him good and what hurt: for he has no ſenſe, and is both a blind and lame inhabitant of his body, that muſt learn theſe things from another, and muſt aſk his phyſicians whether it is better with him in winter or ſummer; or whether moiſt or dry things agree beſt with him; or whether his pulſe be frequent or vary. For it is neceſſary and eaſy to know ſuch things by cuſtom and experience. It is convenient to underſtand more what meats and drinks

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are wholeſome, than what are pleaſant; and to have more ſkill in what is good for the ſtomach, than in thoſe things that are not; and thoſe things that are eaſy of digeſtion, than thoſe things that gratify our palate. For it is no leſs ſcandalous to aſk a phyſician what is eaſy and what is hard of digeſtion, and what will agree with your ſtomach and what not; than it is to aſk what is ſweet and what bitter, and what ſour. They now a-days correct their cooks, being able well enough to tell what is too ſweet, too ſalt or too ſour; but themſelves do not know what will be light or eaſy of digeſtion and agreeable to them. Therefore in the ſeaſoning of broth they ſeldom err; but they do ſo ſcurvily pickle themſelves every day, as to afford work enough for the phyſician. For that pottage is not accounted beſt that is the ſweeteſt, but they mingle bitter and ſweet together: but they force the body to partake of many, and thoſe cloying pleaſures, either not knowing or not remembering that in things that are healthful and beneficial to nature, ſhe takes pleaſure without any regret or repentance afterward. We ought alſo to know what things are cognate to, and convenient for our bodies, and be able to direct a proper diet to any one upon any change of weather, or any other circumſtance. As for thoſe inconveniences which ſordidneſs and poverty bring upon many, as gathering of fruit, continual labour, and running about, and want of reſt, which fall heavy upon the weaker parts of the body, and ſuch as are inwardly infirm; we need not fear that any man of employ or a ſcholar, ſhould be troubled with them, to whom our preſent diſcourſe belongs. But there is a ſevere ſort of ſordidneſs which they ought to avoid, as to their ſtudies, by which they are forced many times to neglect their body, oftentimes denying it a ſupply when it has done its work, making the mortal part of us do its

ſhare in work as well as the immortal, and the earthly part as much as the heavenly. But, as the ox ſaid to his fellow-ſervant the camel, when he refuſed to eaſe him of his burden, It will not be long before you carry my burden and me too; which fell out to be true, when the ox died: So it happens to the mind, when it refuſes that little relaxation and comfort which it needs in its labour; within a little while after, a fever or vertigo ſeizes us, and then reading, diſcourſing and diſputing muſt be laid aſide, and it is forced to partake of the body's diſtemper. Plato therefore rightly exhorts us, Not to employ the mind without the body nor body without the mind, but to keep them like a pair of horſes; and when at any time the body toils and labours with the mind, then to be the more careful of it, by keeping it in its beloved health, believing that it obliges us with the beſt of things, when it is no impediment to us in buſineſs or diſcourſe, or the knowledge and enjoyment of virtue.

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NUMBER VI.

GALEN.

CLAUDIUS GALENUS was born at Pergamus, a city in Leſſer Aſia, A. D. 131. He was a perſon of the moſt diſtinguiſhed abilities, and of the moſt extenſive information, and was accounted not only the beſt phyſician, but the beſt ſcholar and critic of his time *. His fame for medical knowledge was ſo high, that ſeveral phyſicians were accuſtomed to ſtudy his works alone, and to make it their whole buſineſs to comment upon them and to explain them to their auditors †. Nay it was a prevailing opinion for a long time, (which the celebrated FRIEND, in his Hiſtory of Phyſic, has taken great pains to refute), that ſcarce any thing was done by the ancients towards advancing the medical art, but what was compriſed in the voluminous works of that great man ‡.

For many ages the authority of GALEN was paramount in medicine. When CULLEN, therefore, was led to take notice of his long continued and extenſive empire in the ſchools of phyſic, he very properly obſerved, That "it "is a great diſadvantage to any ſcience to have been im- "proved by a great man. His authority impoſes indo- "lence, timidity or idolatry, upon all who come after "him ||." Fortunately for the intereſts of human nature,

* Friend's Hiſt. of Phyſic, 3d. edit. p. 221. † Ibid. p. 251.
‡ Ibid. p. 295. || Philoſophy of Medicine, vol. i. p. 128.

the deſpotic throne of GALEN has been overturned, and we can now be improved and benefited by his opinions, when they are juſt, without ſuffering from thoſe errors into which he has ſo frequently fallen.

Having premiſed theſe general obſervations, we ſhall now proceed to lay before the reader his doctrines on the ſubjects of Health and Longevity, extracted from "Mac-"kenzie's Hiſtory of Health", who ſeems to have given a very fair and judicious abſtract of them, which it does not ſeem to be neceſſary either to alter or enlarge.

GALEN (he obſerves) wrote ſix books on the preſervation of health, and ſeveral other tracts about the qualities and nature of aliments, and the difference of temperaments; from all which I ſhall extract the moſt material rules that have not been recommended by others before him, without entering into his ſcholaſtic diſputes or unneceſſary digreſſions, too frequent in his writings. But let not the faſhionable pedantry of the times in which he lived, give us a mean opinion of this great man, whoſe penetrating genius, extenſive knowledge, and juſt conceptions both of the works and Author * of nature, have been the admiration of ages.

He adviſes his readers, for their own ſake, to perſiſt with ſpirit and reſolution in learning and practiſing thoſe rules which conduce to the preſervation of health, aſſuring them for their encouragement, that by ſo doing they may preſerve their bodies to extreme old age, free from all ſorts of diſtempers. "I was born," continues he, "with an "infirm

* Uſum partium demonſtrando, "ego conditoris noſtri verum hymnum "compono. Hoc autem omne inveniſſe, quo pacto omnia potiſſimum ador-"narentur, ſummæ ſapientiæ eſt: effeciſſe autem omnino quæ voluit, virtutis "eſt invictæ ac inſuperabilis. Quodque nihil ſuis beneficiis privatum eſſe "voluerit, id perfectiſſimæ bonitatis ſpecimen eſſe ſtatuo." De uſu part. lib. 3. cap. 10. claſ. 1. verſion. vulg.

"infirm conſtitution, and afflicted in my youth with many "and ſevere illneſſes; but ſince I arrived to the twenty-"eighth year of my age, and knew that there were ſure "rules for preſerving health, I have obſerved them ſo "carefully, that I have laboured under no diſtemper ſince "that time, except now and then a fever* for one day, "which my fatigue in attending the ſick neceſſarily "brought upon me. A man whoſe body is clear from "every noxious humour that can hurt it, is in no danger "of contracting any illneſs, except from external violence "or infection. And why may not proper care be taken "to keep the body clear from all ſuch obnoxious hu-"mours."

In order to adapt his rules to perſons under all circumſtances, GALEN divides mankind into three general claſſes. In the firſt he reckons thoſe who are naturally ſound and ſtrong, and at liberty, from their affluence, to beſtow what time and care they pleaſe on their health. In the ſecond he places ſuch as are of a delicate and infirm conſtitution. And his third claſs contains thoſe whoſe neceſſary occupations in public or private life, will not permit them to eat, ſleep, or uſe exerciſe at regular hours.

As to the firſt, he ſays, that to preſerve life and health, as long as is conſiſtent with the lot of man, it is neceſſary that the original ſtamina ſhould be good; for ſome are ſo crazy, "that Æſculapius † himſelf could ſcarce prolong "their lives to threeſcore." This claſs he divides into four periods, viz. infancy, youth, manhood, and old age. Two of theſe periods, namely, infancy and old age, had been

* De ſan. tuend. lib. 5. cap. 1.

† Sunt enim, qui ab ipſo ortu adeo improſpero corporis ſunt ſtatu, ut ne, ſi Æſculapium quidem ipſum iis præfeceris, vel ſexageſimum annum videant. De ſan. tuend. lib. 1. cap. 12. Thoma Linacro Anglo interprete.

been touched upon but ſlightly before his time. But as to youth and manhood, (whether of robuſt or tender conſtitutions), the general rules eſtabliſhed by Hippocrates and others for preſerving health, are, for the moſt part, the ſame which GALEN alſo recommends, and therefore need not be repeated here.

To be brief, there are four articles with regard to the preſervation of health, which GALEN has conſidered more attentively than any that went before him, viz. 1. Infancy. 2. Old age. 3. The difference of temperaments. And 4. The care neceſſary to be taken by thoſe whoſe time is not in their own power. I ſhall therefore endeavour to give a clear and ſuccinct view of his precepts concerning theſe articles, in the order here ſet down.

Article I. *Of Infancy.*

Children newly born ſhould, if poſſible, be fed with their mothers' milk, which is much more natural to them than that of a ſtranger. The nurſes ſhould give them a good deal of exerciſe, both in the cradle and in their arms, and ſhould be extremely diligent to find out what makes the infants uneaſy when they cry, and, by their unuſual agitation appear to be in pain, leſt theſe agonies ſhould throw them into fits or into a fever. "I attended a child," ſays our author, "who cried inceſſantly, whom neither motion, "muſic, nor the breaſts could pacify for one moment; "and upon ſtrict ſearch found, that the bed in which he "lay, his clothes, and body, were all naſty: but the inſtant "he was waſhed and clean dreſſed, he fell into a ſweet "ſleep which continued ſeveral hours." Infants ought to be fed with milk only until they have cut their fore-teeth, and then accuſtomed by degrees to a more ſolid food, as bread and other light ſorts of aliment, with which nurſes are

are well acquainted. They ſhould alſo be waſhed every morning with tepid water, and then well rubbed and dried; the nurſe obſerving, for this purpoſe, the time when the child's ſtomach is empty after a long ſleep; for they do hurt who waſh and rub infants upon a full ſtomach. GALEN finds great fault *, and ſeems quite out of humour with the northern cuſtom of plunging new-born infants into cold water, and diſdainfully ſays, "That he does not "write for Germans or ſuch barbarians, any more than "he would write for bears and lions;" and yet he recommends to his polite Greeks and Romans a more uncouth and painful practice of rubbing their tender infants all over with ſalt †, in order to render them healthy and hardy. But time and experience have every where aboliſhed the practice of ſalting, and, to the great benefit of infants, have in many places and families eſtabliſhed the uſe of the cold bath under proper reſtrictions ‡, which may be ſeen at the bottom of this page. In juſtice however, to our author,

* De ſanit. tuend. lib. 1. cap. 10.

† Ergo recens natus infantulus, cujus corporis conſtitutio omni nota vacat, primum quidem faſciis deligetur, ſed corpori prius toti ſale modice inſperſo, quo cutis ejus denſior ſolodiorque reddatur.——Ita vero qui ſecundum naturam ſunt infantes, vel ſolo ſale præparati munitique abunde fuerint: quando, qui ſiccorum myrti foliorum aut aliorum id genus inſperſione egent, iis plane vitioſus ſtatus ſit. De ſan. tuend. lib. 1. cap. 7.

‡ The cold bath, by ſtrengthening the ſolids and promoting a free perſpiration, gives livelineſs, warmth and vigour to infants, highly conducive to prevent rickets, broken bellies, ſcrofulous diſorders and coughs, to which they are extremely obnoxious in ſome countries. And nature ſeems to have pointed out this remedy, both to the ancient and new world. Virgil informs us, that it was a cuſtom in Italy long before the Roman times, to dip their new-born infants in the coldeſt ſtreams:

Durum a ſtirpe genus. Natos ad flumina primum
Deferimus, ſævoque gelu duramus et undis.

Æn. lib. 9. lin. 603.

And

author, I muſt take notice that he is rarely guilty of any miſtake in practice; and though his theory has been much mended in after ages, yet his practical obſervations are to this day very valuable. He proceeds in his directions and ſays, Great care ſhould be taken of the nurſe's diet, exerciſe and ſleep, that ſo her milk may be good. That milk is good which is perfectly ſweet, white, and of a due conſiſtence, neither too thick nor too thin; but bad milk is ſomewhat bitter or ſalt, of an improper conſiſtence and colour, and of a diſagreeable odour. The nurſe muſt not go near her huſband while ſhe gives ſuck, and ſhould immediately be diſmiſſed if ſhe is with child. Infants ſhould not taſte wine, becauſe it heats the body and hurts the head; beſides, they do not want any, and therefore feel not the benefit but only the hurt it does.

A pure air is alſo neceſſary for children, not ſuch as is permitted to ſtagnate in a cloſe room, nor ſuch as is loaded with the ſteams of ſtanding waters, the filth of great cities,

And Sir William Pen, in his letter to Dr Bainard (Hiſt. of Cold Bath, part 2. page 261.) has the following words: "I am aſſured that the Ameri-"can Indians waſh their young infants in cold ſtreams as ſoon as born, in all "ſeaſons of the year."

With regard to infants of a ſtrong conſtitution, there can be no objection to the uſe of cold bathing, eſpecially if (to avoid a ſudden tranſition from the warmth in which the fœtus was formed to an oppoſite extreme) parents would defer it to the next ſummer after the child is born. But to guard againſt any poſſibility of danger to the infant from this daily and quick immerſion of the whole body, let the nurſe obſerve whether he becomes warm and lively immediately upon his being taken out of the water, or ſoon after he is rubbed dry and dreſſed; if ſo, the cold water will undoubtedly prove of ſervice to him; but if, on the contrary, the child becomes chilly and pale, and eſpecially if any of his limbs ſhould be contracted or benumbed with the cold, and continue ſo for ſome time after he is rubbed dry and dreſſed, the uſe of the bath muſt be intermitted for a few days, and tried again when the child is briſker; or in caſe the ſame ſymptoms ſhould return, it muſt be quite laid aſide.

ties, with exhalations from dead animals or rotten herbage. The ſame method of living may be obſerved in the ſecond ſeptennial period, as in the latter part of the firſt; with this farther care, that the child be then taught to uſe moderate exerciſe but not too violent, leſt it ſhould ſtint * his growth. That is alſo the proper ſeaſon to form his mind rightly, by teaching him the rudiments of uſeful knowledge, and by habituating him to that modeſty and obedience, which will afterwards contribute greatly to the preſervation of his health.

Article II. *Of Old Age.*

Old age, which may be called a natural diſtemper, or a middle ſtate between health and ſickneſs, is commonly dry and cold; for though the eyes, noſe and mouth, often run with water, and though a cough and ſpitting generally attend old people, yet theſe are all excrementitious humours and not a nouriſhing uſeful moiſture. This coldneſs and dryneſs ſhould be relieved with a little wine, and ſuch food as is proper to moiſten and warm them. Chafing alſo, or rubbing with the fleſh-bruſh is good for them, as it increaſes the motion of the blood, excites a gentle heat, and thereby helps to diſtribute an equal nouriſhment to all parts of the body. After rubbing, it will be convenient for them to walk or ride in ſome vehicle, but not ſo far as to fatigue themſelves with either; for too much exerciſe makes them meagre, whereas moderate exerciſe keeps up their fleſh. It is a rule not to be neglected, that old perſons ſhould perſiſt in the uſe of ſuch exerciſes as they have been moſt accuſtomed to; for theſe are not only leſs fatiguing, but alſo more entertaining and agreeable to them. Nor is it ſafe for them abruptly to ſubſtitute

* This opinion requires farther confirmation from experience.

ſubſtitute a new exerciſe in the place of an old one; for experience has taught us, that much walking has been hurtful to thoſe who could bear riding * extremely well: and if any part of our body ſhould happen to be more infirm than the reſt, great care is to be taken that our exerciſe do not over-fatigue the weak part; but let it be ſo contrived that the ſtronger parts ſhall have motion enough, and the weaker parts ſhall receive no damage. If, for inſtance, a man is ſubject to a giddineſs, he ought not to uſe any exerciſe in which he muſt bend his head often or turn round; but rather chuſe to walk gently forward, or ride in ſome eaſy vehicle without fatiguing himſelf. Or if a man's legs be weak, riding in a chariot will do him much more ſervice than walking.

Old people ſhould avoid every ſort of food that produces thick and glewy juices, as unfermented bread, cheeſe, pork, beef, eels and oyſters; and likewiſe every thing that is hard to digeſt. Their bread ſhould be mixed with a due proportion of ſalt, and yeſt or leaven; ſhould be well kneaded and thoroughly baked, otherwiſe it will occaſion obſtructions in the liver, ſpleen and kidneys.

In caſe an old man ſhould continue two whole days coſtive, he ought on the third to take ſome very gentle thing to open his body, ſuch as he knows by experience to anſwer that purpoſe; nor ſhould he continue the ſame opening food or medicine always, but change it now and then for ſomewhat elſe, leſt by becoming habitual it ſhould loſe its effect.

He ſhould alſo indulge himſelf in ſleeping, as long as will be ſufficient to cheriſh and refreſh him.

"Antiochus the phyſician, when he was above four-
"ſcore years old, walked from his houſe, three † ſtadia to
"the

* He means riding in a chariot and not on horſeback.

† Near half a mile. De ſanit. tuend. lib. 5. cap. 4.

"the forum, where the principal citizens of Rome met "every day, and in his road viſited ſuch patients as lay "near him. If he had farther to go, he took a chair † or "ſome other vehicle. He had a ſmall room in his houſe "warmed with a ſtove in winter, and temperate in ſum-"mer, in which his body was well chafed and rubbed, "after going to ſtool every morning. In the forum about "nine or ten o'clock, he eat ſome bread and boiled honey, "and ſtayed there talking or reading to twelve. He then "uſed ſome gentle exerciſe before dinner, which was very "moderate, beginning always with ſomething that was "opening. His ſupper was either ſome light ſpoon-meat, "or a fowl with the broth in which it was boiled. And "thus he lived with all his ſenſes perfect, and all his limbs "ſound, to extreme old age.

"Telephus the grammarian lived to almoſt an hundred "years: his breakfaſt was pure honey from the comb mix-"ed with gruel. He dined always on ſalad, or ſome fiſh "or fowl; and for ſupper he only eat a little bread, with "a glaſs of wine and water."

An old man's own experience muſt determine whether a milk diet be proper for him or not, ſince it is ſurpriſing to ſee what different effects it has on different conſtitutions. "I knew a huſbandman," ſays Galen, "above "an hundred years old, whoſe principal food was goat's "milk, with which he mixed ſometimes bread and ſome-"times honey; and now and then he eat it boiled with "tops of thyme. A neighbour of his imagining that milk "was the cauſe of the old man's long life, would try it in "imitation of him, but could never bear it in any form, "for it lay heavy on his ſtomach, and ſoon raiſed a ſwell-"ing

† Partim geſtatus in ſella, partim vehiculo vehebatur. De ſanit. tuend. lib. 5. cap. 4.

" ing in his left ſide. Another making the ſame experi-
" ment, found milk agree with him perfectly well, till af-
" ter the ſeventh day of trial, when he felt a hard tumour
" in his right ſide which occaſioned a tenſion, with ſpaſms
" quite up to his throat. I have alſo known ſome who,
" from a long uſe of milk, had contracted a ſtone in the
" kidneys, and ſome who loſt their teeth; while others
" have lived upon it many years in good health." The benefits which ariſe from milk to thoſe with whom it agrees, are, to keep the body gently open; to produce ſweet juices and good fleſh, eſpecially when the milk comes from a paſture full of mild and wholeſome herbs; for the milk cannot be good where the herbs are too acrid, too acid, or too aſtringent. The animal alſo which gives the milk ſhould be quite healthy, and in the flower of her age. And I ſhould adviſe people to drink aſſes milk and goats milk alternately; becauſe goats milk is the moſt nouriſhing, and aſſes milk being thinner, is eaſieſt of digeſtion.

That wine is beſt for old people which is ſtrong and diuretic; it ſhould be ſtrong in order to diffuſe a proper heat over their cold limbs, and diuretic to carry off any ſuperfluous ſeroſities, which by remaining in the body might become injurious to their health. They ſhould therefore chuſe their wine of a light thin body, becauſe ſuch is commonly diuretic; and of a pale or yellow colour, becauſe ſuch is the ſtrongeſt: but they ſhould abſtain from thick, black or aſtringent wines, becauſe they are apt to cauſe obſtructions in the bowels. Nor indeed is ſweet wine good for old men, unleſs they are very lean, and upon that account require rich wines to nouriſh them; but then they ſhould be of the generous pale, or yellow kind.

Art-

Article III. *Of different Temperaments, Complexions and Conſtitutions.*

We may reckon nine different temperaments of the human body, of which four are ſimple, the hot, the cold, the moiſt, and the dry; four mixed, the hot and moiſt, the hot and dry, the cold and moiſt, the cold and dry: and one which keeps a medium between all extremes, and may therefore be called the good or healthy temperament. The ſimple temperaments are eaſily known by the ſight and touch. Among the mixed or compound, thoſe which deſerve the greateſt regard in practice, and are moſt eaſily diſtinguiſhed by their reſpective marks, are, the hot and dry, and the cold and moiſt. Theſe being directly oppoſite in their natures, require each a very different management.

The moſt common marks of a hot and dry temperament are, large turgid veins, a ſtrong pulſe, a broad breaſt and ſhoulders, a robuſt, muſcular, well-proportioned body and limbs; black, thick, curling hair, and a rough, brown, hairy ſkin.

On the contrary, a ſoft, white, ſmooth ſkin, fair hair, a narrow cheſt, ſmall veins, a delicate body generally plump, weak ill-ſhaped limbs and a feeble pulſe, denote a cold and moiſt complexion.

As we daily obſerve men's temperaments differ ſo widely, that what does good to one, frequently does hurt to another, it is aſtoniſhing that any phyſician ſhould attempt to preſcribe rules for health, without taking notice of this difference; for as one ſhoe will not fit every foot, ſo neither will the ſame manner of living agree with all men. Nor can we pronounce univerſally of any aliment, that it is wholeſome or unwholeſome, becauſe what

agrees well with one, has been known to make another ſick. "Two of my acquaintance (continues he) had a "warm diſpute about honey; one maintained that it was "unwholeſome, the other affirmed the contrary, and both "pleaded experience, without conſidering their reſpective "temperaments; the one being a phlegmatic old man, "who lived a ſedentary life, with whom honey muſt agree, "as it is of a warming penetrating nature; the other a "young man about thirty, of a hot bilious temperament, "to whom conſequently honey muſt be hurtful."

Some recommend exerciſe promiſcuouſly for every perſon, others pretend that reſt does as well. Some preſcribe wine, others water, but experience teaches us, that the ſame thing has often contrary effects on different perſons. "I knew ſome men, who, if they abſtained three days "from labour, were ſure to be ill; others I was acquaint-"ed with, who enjoyed a good ſtate of health though they "uſed little or no exerciſe. Primigenes of Mitylene, was "obliged to go into a warm bath every day, otherwiſe he "was ſeized with a fever." Effects we learn from experience, but the cauſe of thoſe effects we learn from reaſon and reflection. Why did Primigenes require ſuch frequent bathing? "I found by the burning heat of his body, by "his ſtudious life, and by his never ſweating, that he "wanted a free perſpiration; but his ſkin being thick "and hard, and ſtopping this perſpiration, he required a "warm bath to mollify his ſkin and open his pores. I "knew another whoſe temperament was equally hot, but "did not require bathing ſo frequently, becauſe by his "trade of walking much about the city to buy and ſell "ſeveral things, and by being of a quarrelſome diſpoſi-"tion, and fighting frequently, he kept himſelf, for the "moſt part, in a ſweat, which prevented a fever. A "third perſon of a hot and dry conſtitution, I was obliged

"to

" to reſtrain from exerciſe, becauſe he uſed it to exceſs;
" and herein I followed the rule of Hippocrates, who ſays,
" that hot temperaments ſhould rather indulge reſt than
" uſe too much exerciſe. On the other hand, I have re-
" ſtored health to ſeveral perſons of a cold temperament,
" by rouſing them from a lazy life, and by perſuading
" them to labour." It is plain, therefore, that different degrees of exerciſe and different ſorts of food, are neceſſary to different complexions. Thoſe reſpective differences are indeed to be inveſtigated by the underſtanding, but experience muſt always confirm our reaſoning.

It muſt be farther obſerved, that beſides preſcribing a warm bath, and the moſt gentle exerciſe to hot and dry temperaments, it is alſo neceſſary that their food ſhould produce ſweet juices without any acrimony; that water ſhould be their principal drink; that they ſhould avoid anger; too much ſtudy, and the ſcorching heat of the ſun: and as the heat of a temperament commonly proceeds from a redundancy of bile, we ſhould diligently inquire whether this bile is apt to go off by ſtool; if it does, we need not be very ſolicitous about the conſequences of it, for nature will do her own work; but if it returns upwards, it muſt be evacuated by a very gentle puke.

All the phyſicians and philoſophers who have treated on the elements of the body with any accuracy, have condemned the dry temperament, as being of itſelf a ſort of old age, and have praiſed the moiſt as the fitteſt to prolong life, and preſerve health and vigour to extreme old age. A moiſt temperament is indeed inconvenient in infancy, but afterwards becomes the moſt healthful of all the temperaments that run into any exceſs. Thoſe therefore who preſide over health, ſhould guard againſt ſuch things as dry and waſte the body too much, but ſtill without running into the contrary extreme; and this juſt

medium is preſerved by a prudent uſe of exerciſe and bathing, by keeping the natural evacuations within their proper bounds, and eſpecially by ſuch food as will ſupply good juices, and by a moderate uſe of wine.

Article IV. *Of thoſe whoſe Time is not in their own power.*

To ſtateſmen and ſtudents, whoſe employments engroſs too much of their time, GALEN preſcribes the three following rules: Firſt, That after any extraordinary attendance or meditation, they ſhould live more abſtemiouſly than uſual; and affirms of himſelf, "That when at any "time he was fatigued and ſpent with buſineſs, he choſe "the moſt ſimple food he could think of, which was com-"monly bread alone:" and though he does not propoſe this rigorous abſtinence as a model for others, yet he inſiſts upon it, that after great fatigue, people's food ſhould be light and eaſy of digeſtion. His ſecond rule is, That their common diet ſhould be plain and ſimple, and ſuch as they can eaſily digeſt. And his third rule directs them to ſet apart ſome portion of their time for exerciſe every day, (whatever their engagements may be), or if that be impoſſible, to loſe a little blood ſometimes to prevent a plethora, and to take now and then ſome gentle phyſic to purge their bowels from the corrupted humours accumulated there by indigeſtion, without which precautions, they muſt of neceſſity fall into bad diſtempers. He alſo adviſes ſuch inferior ſervants as are tied down to a ſedentary inactive life, to take the opportunity of feſtival days to relieve their bowels from corrupted humours by gentle purging. But alas, adds he, ſo great is the intemperance of the vulgar, that inſtead of employing thoſe idle days in procuring health or any other good to themſelves, they,

on

on the contrary, indulge their appetites to the utmoſt, whenever they have any opportunity of doing it, and thereby accumulate bad humours, which afterward break out in rheumatiſm, gravel, or ſome other diſtemper, which afflicts them for the remaining part of their lives.

I ſhall conclude GALEN's precepts concerning health, with the following excellent advice which he gives to his readers: "I beſeech all perſons, ſays he, who ſhall "read this treatiſe, not to degrade themſelves to a level "with the brutes, or the rabble, by gratifying their ſloth, "or by eating and drinking promiſcuouſly whatever "pleaſes their palates; or by indulging their appetites of "every kind. But whether they underſtand phyſic or "not, let them conſult their reaſon, and obſerve what a-"grees and what diſagrees with them, that like wiſe men "they may adhere to the uſe of ſuch things as conduce to "their health, and forbear every thing which, by their "own experience, they find to do them hurt; and let "them be aſſured, that by a diligent obſervation and "practice of this rule, they may enjoy a good ſhare of "health, and ſeldom ſtand in need of phyſic or phyſi-"cians."

NUMBER VII.

Of the Minor Greek Authors who have written on the ſubject of Health, as DIOCLES CARYSTIUS, AGATHINUS, PORPHYRY, ORIBASIUS, ÆTIUS, PAULUS ÆGINETA, *and* ACTUARIUS.

THERE ſeems to be nothing in the writings of the minor Greek authors, above enumerated, at all connected with the preſent inquiry, which it is neceſſary to take notice of, beyond the few particulars mentioned by Mackenzie, an extract from whom will probably ſatisfy the curioſity of the reader reſpecting the doctrines of theſe ancient phyſicians *.

1. DIOCLES CARYSTIUS.

ONE of the moſt ancient authors who has touched on the ſubject of the preſervation of health, was DIOCLES of Caryſtos in Eubœa, an iſland of the Archipelago near the coaſt of Greece. He was a phyſician of great merit, and had the honour of being called the ſecond Hippocrates. We have ſtill his letter † to Antigonus, one of the ſucceſſors of Alexander the Great, which ſhews the time in which he lived.

In this letter he tells the King, (whom he compliments with the titles of muſician, mathematician, and philoſopher),

* Mackenzie on Health, p. 130. 162. 190. &c.

† This letter is commonly printed with Paul. Ægin. lib. 1. cap. 100.

pher), that as no tempeſt ariſes in the heavens without previous ſigns, which ſailors, and other ſkilful perſons know, ſo no diſtemper attacks the human body, without firſt giving notice of its approach. He divides the body into four principal parts, the head, the breaſt, the belly, and the bladder.

The previous ſymptoms of bad diſtempers, likely to fall upon the head, are giddineſs, pain, and a weight over the eye-brows; finging in the ears, pulſation of the temples, dimneſs and ſwelling of the eyes in a morning, loſs of ſmell, or turgid gums. When any ſuch ſymptom therefore is felt, it ſhould be removed by keeping the head warm, and purging it with muſtard boiled in honey and water, or a gargle of a decoction of hyſſop and raiſins. But if thoſe previous ſigns are neglected, inflammations of the brain, quinſies, or ſome other dangerous diſtemper may enſue.

Diſtempers of the breaſt are foreboded by ſweating, chiefly over the thorax; a foul tongue; a ſalt or bitter taſte in the mouth; pain under the ribs or ſhoulder blades; anxiety after ſleep; coldneſs of the breaſt and arms; and a tremour of the hands. But theſe previous ſymptoms muſt be removed by gentle vomits, to prevent pleuriſies and peripneumonies, which otherwiſe may follow.

Diſtempers of the belly are threatened to thoſe who complain of gripings; bitter eructations; ſtiffneſs of the loins; flying pains all over the body, without any apparent cauſe; numbneſs of the legs, or ſlight fevers. When one or more of theſe ſymptoms become troubleſome, your diet ſhould be ſuch as you know by experience to be opening, otherwiſe a dyſentery, hæmorrhoids, or gout, may ſoon ſucceed.

Laſtly, The forerunners of bad diſtempers about the bladder, are a ſenſe of fulneſs when you have eat but lit-

tle; flatulency; dark-coloured urine voided with difficulty; or a ſwelling about the lower parts of the belly. When any of theſe ſymptoms appear, you ought to make uſe of mild diuretics, ſuch as the roots of fennel and celery infuſed in white wine, of which you ſhould drink a glaſs or two every morning, upon an empty ſtomach, mingled with ſome ſmall diuretic water. But if you neglect this precaution, a dropſy, ſtone, or ſtrangury, may be the conſequence.

2. *Agathinus.*

Agathinus was contemporary with Plutarch: He practiſed phyſic at Rome, and is mentioned in ſeveral places by Galen *. We have his thoughts concerning the cold-bath among the collections of Oribaſius †; and as this author is full and clear with regard to the practical part of cold bathing, which, when uſed with the neceſſary precautions, may be very ſubſervient to the preſervation of health, it will be proper to know the ſentiments of this ancient phyſician upon ſo intereſting a ſubject; eſpecially as his directions will ſuperſede the trouble of conſulting others upon the ſame article.

"Thoſe who deſire to paſs through this tranſitory life "with health, (ſays he), ſhould bathe themſelves fre- "quently in cold water. I can ſcarce find words to ex- "preſs the benefit which people receive from this prac- "tice; and even in extreme old age, cold bathing, to "ſuch as have been habituated to it, will render the body "firm, and the countenance lively; will ſtrengthen the "appetite,

* In lib. 1. Hipp. de morb. vulg. comment. 2. ſect. 25. Et de different. pulſ. lib. 4. cap. 10. et 11.

† Medicin. collect. lib. 10. cap. 7.

"appetite, aſſiſt concoction, preſerve the ſenſes entire, "and, in a word, will give vigour to the whole animal "economy."

I have been told, continues our author, that it is a common cuſtom among the barbarous nations, to dip their infants daily in cold water; but we parboil ourchildren with warm ablutions, perſuaded thereto by our nurſes, becauſe, forſooth, the infants go to ſleep ſoon after the fatigue of being waſhed in warm water, and reſt pretty well in the night; but the conſequence is, that children, ſodden in this manner, frequently fall into convulſions and epilepſies, very difficult to be removed.

Our aliment ſhould be thoroughly digeſted and diſtributed, or, in other words, the ſtomach ſhould be empty, and the body light, when we go into the cold bath. We ſhould alſo walk a while, or uſe ſome other gentle exerciſe, to give us a moderate warmth, and alacrity of ſpirit, immediately before we enter; but we muſt by no means heat or fatigue onrſelves at that time. The ears ſhould be cloſely ſtopped, to prevent the cold water from getting into them. When we are ready, we ought to plunge inſtantly in the water, or have it poured upon us, but the former is beſt. Such as have ſtrength and reſolution to bear it, may dip their whole bodies over-head a ſecond or third time under water; but whether they dip once or oftener, they ſhould be always exceedingly well dried and rubbed when they come out. The water ſhould neither be of an icy coldneſs, nor of too remiſs a degree, but ought to be always pure and bright. Sea water is beſt, eſpecially for the firſt trials.

Some think that thoſe who are not accuſtomed to the uſe of the cold bath, ought not to begin it before the middle of ſummer; "but I have ſeen many begin with "great ſafety at all times of the year: it is nevertheleſs

"my

" my own opinion, ſays our author, that the ſpring is pre-
" ferable to any other ſeaſon for the commencement of
" this practice."

3. PORPHYRY.

PORPHYRY of Tyre, who lived about the middle of the third century, and was a favourite diſciple of Plotinus the Platoniſt, endeavours, in his celebrated book *concerning abſtinence from animal food*, to revive the primeval ſimplicity of diet; and exclaims violently againſt the uſe of fleſh meat.

He addreſſes his book to Firmus Caſtricius, who had relinquiſhed the Pythagorean abſtinence, and tells him, " You owned, when you lived among us, that a vegetable " diet was preferable to animal food, both for preſerving " health, and for facilitating the ſtudy of philoſophy; " and now ſince you have eat fleſh, your own experience " muſt convince you, that what you then confeſſed was " true." It was not from thoſe who lived on vegetables, that robbers * or murderers, ſycophants or tyrants, have proceeded, but from fleſh-eaters. The neceſſaries of life are few, ſays he, and eaſily acquired, without violating juſtice, liberty, health, or peace of mind; whereas luxury obliges thoſe vulgar ſouls, who take delight in it, to covet riches, to give up their liberty, to ſell juſtice, to miſpend their time, to ruin their health, and to renounce the joy of an upright conſcience. " In order to recover our health, " and remove diſtempers, do we not patiently ſubmit to " inciſions, to cauſtics, and to nauſeous potions, beſides re-
" warding thoſe who preſcribe them? and ſhall we give
" ourſelves

* This is an aſſertion at random, without any proof, nor indeed is it poſſible to prove it.

" ourſelves no trouble to remove diſtempers from our " minds which are immortal?"

He takes great pains to perſuade men of the truth of the two following propoſitions: 1*ſt*, That a conqueſt over the appetites and paſſions will greatly contribute to preſerve health, and to remove diſtempers. 2*dly*, That a ſimple vegetable food being eaſily procured, and eaſily digeſted, is a mighty help toward obtaining this conqueſt over ourſelves.

To prove the firſt propoſition, he appeals to experience, and aſſerts, that ſome of his own companions, who had been tormented with the gout * in their feet and hands to ſuch a degree, that they were under a neceſſity of being carried about from place to place for eight years ſucceſſively, were perfectly cured by diſengaging themſelves from the care of amaſſing riches, and by turning their thoughts to ſpiritual objects; ſo that, together with their anxiety for wealth, their bodily diſtempers ſoon left them. In confirmation of the ſecond propoſition, he argues in the following manner: " Give me a man who " conſiders ſeriouſly, what he is, whence he came, and " whither he muſt go; and from theſe conſiderations re- " ſolves not to be led aſtray or governed by his paſſions. " And let ſuch a man tell me whether a rich animal diet " is more eaſily procured, or incites leſs to irregular paſ- " ſions and appetites, than a light vegetable diet? But if " neither he, nor a phyſician, nor, indeed, any reaſonable " man whatſoever, dares to affirm this; why do we op- " preſs ourſelves with animal food? And why do we " not,

* If his companions had brought the gout upon themſelves by high and riotous living, (which is very probable), a low, vegetable, milky diet, perſiſted in, might be of ſervice to them; which is no proof that a total abſtinence from animal food is either neceſſary or expedient to prevent diſtempers.

" not, together with luxury and fleſh meat, throw off the " encumbrances and ſnares which attend them?"

Thus declaims the philoſopher Porphyry, who might and ought to have informed himſelf better, by reading *Galen's treatiſe on the nature of aliments*, which would have eaſily convinced him that a mixture of animal food with the vegetable kind, is more proper for the healthy, more ſtrengthening for the infirm, and more eaſily digeſted, than a ſimple diet of vegetables only. And, indeed, all that our philoſopher has advanced on this head, favours more of the rant of an enthuſiaſt, or the mortification of a hermit, than of phyſical knowledge, or juſt reaſoning; and yet there have been multitudes of the ſame opinion with him.

4. *Oribasius.*

Oribasius, and the ſucceeding Greek phyſicians who wrote concerning health, have done little more than copy Galen; but I muſt obſerve to the honour of Oribaſius, that he was the firſt of the Greek phyſicians * who can properly

* Oribaſius was indeed the firſt phyſician who expreſsly recommended riding on horſeback for the ſake of health; but it muſt be allowed that he took the hint from Galen, of whom it may be juſtly ſaid, that as he learned a great deal from Hippocrates, ſo himſelf became a copious ſource of knowledge to ſucceeding phyſicians. It was the opinion of Plato, That " exerciſe perform- " ed by one's own body, as walking, running, or playing at ball, was prefer- " able to paſſive exerciſe in any vehicle, as riding in a chariot, or ſailing." Galen having taken notice of theſe two ſorts, ſays, (De ſanit. tuend. lib. 2. cap. 11.) That " riding on horſeback is a mixed kind of exerciſe, partaking " of each;" the horſe performing the part of a vehicle, and the rider performing the active part of bodily exerciſe, by exerting himſelf in the management of his horſe, and in keeping his ſeat. And when we conſider, that in thoſe days they knew not the uſe of ſtirrups, we muſt allow ſuch bodily exerciſe to have been then rougher than now: this, I think, was hint ſufficient, to induce Oribaſius, who copied Galen, to recommend riding on horſeback.

But

perly be said to have recommended the exercise of riding on horseback, toward the preservation or recovery of health; for he declares, in express terms, That "it "strengthens* the stomach above all other sorts of exer- "cise; that it clears the organs, and makes all the senses "more acute."

5. *Ætius.*

ÆTIUS wrote about the end of the fifth century. He is somewhat more particular than Galen, in the care of infants †, and choice of nurses; but takes most of his other rules of health from him.

6. *Paulus Ægineta.*

PAULUS ÆGINETA, who, according to the learned and accurate Dr Friend, lived about the year 621, bestows his whole first book, *De re Medica*, upon the subject of health, but has scarce said any thing new.

7. *Actuarius.*

THE last of the Greeks who has touched upon the preservation of health, is ACTUARIUS. He lived in the thirteenth century, and practised physic with a good deal of reputation

But, after all, there is nothing more certain, than that riding on horseback was reckoned a healthful exercise many ages before Oribasius or Galen. For Xenophon in his Economics, (lib. 2. sect. 3.) introduces Ischomachus telling Socrates, That "he rode on horseback to see his servants in the country, "ploughing, sowing, and planting: adding farther, That he rode over all "sorts of roads, by way of exercise." Which conduct Socrates approves in the following words: "Your exercise, by Juno, pleases me much, which "gives you, at the same time, τὴν ὑγιείαν καὶ τὴν ῥώμην, both health and "strength of body."

* Medic. collect. lib. 6. cap. 24. † Tetrabibl. 1. serm. 4.

reputation at Conſtantinople. He treats of health in a curſory manner, in the third book of his method of cure; but ſeems to depend more on the efficacy of particular antidotes to preſerve health, than on any general rules. To give an inſtance of this, with regard to the antidote which he calls healthy; he affirms *, that any man who takes the quantity of a lentil of this medicine every day, will never be ſeized with any illneſs all his life; and ſays, that it will remove inflammations of all ſorts, and will alſo drive away witches and evil ſpirits. Thoſe who are feveriſh ſhould take it in water, and thoſe who are not feveriſh in wine.

The ingredients of this wonderful compoſition, are rue, pepper, myrrh, ſaffron, cinnamon, ſpikenard, euphorbium, mandrakes, poppies, and twenty ſimples more, all made up with honey.

It is true, that this infatuation of depending upon particular medicines to ſecure health, prevailed in the world many ages before Actuarius, and has continued down to our days; but he ſeems to be the firſt phyſician of any reputation, whoſe credulity on this head was unbounded.

Homer mentions † the φαρμακον Νηπενθες, or "Egyptian "cordial, which communicated the higheſt joy to thoſe "who took it, and baniſhed every ſort of melancholy."

Pliny deſcribes a plant, "very like lettuce, called Do- "decatheon, or the twelve gods, which, infuſed in water, "was ſaid to cure all diſtempers ‡. And a ſort of Piony, "called Panacea, from its all-healing virtues."

In the time of Herophilus, ſome compoſitions had the pompous appellation, of the *hands of the gods*, beſtowed upon

* Method. medend. lib. 5. cap. 6.

† Νηπενθὲς τ' ἄλαχόν τε, κακῶν ἐπίληθον ἁπάντων. Odyſſ. lib. 1. lin. 221.

‡ Lib. 25. cap. 4.

on them; and Galen's remark upon them is good, viz. "Herophilus * ſpoke truth, when he ſaid that theſe compoſitions, conſidered in themſelves, were of no value; or "might do miſchief, if he who preſcribed them was ignorant; but when adminiſtered properly by a prudent "and experienced phyſician, they might be called the "hands of the gods, from their utility."

This method of depending upon particular noſtrums, was a ſhorter and eaſier road to health, than the rules of Hippocrates and Galen, which required temperance and exerciſe; and had it proved effectual, all the world would readily have gone into it; but it was found, after many trials, to be attended with perpetual diſappointments. Such, however, is the weakneſs of the human mind, that among the moſt ingenious men, which this, or any nation produced, ſome were deceived into a belief of univerſal panaceas, endowed with virtues ſufficient to keep off diſtempers to extreme old age; and others extending their views ſtill farther, propoſed, by a proper uſe of a few choſen remedies, to protract the life of a man beyond the common limits aſſigned to it by nature, which ſeem to have been nearly the ſame from the days of the Pſalmiſt † down to ours.

NUM-

* De comp. medicam. local. lib. 6. cap. 3. † Pſalm xc. 10.

NUMBER VIII.

Of the ARABIAN *and* JEWISH AUTHORS, *who have written on the ſubject of* HEALTH.

AFTER the downfal of the Roman Empire, and during that unfortunate period when the inundation of Goths and Vandals had almoſt completely exterminated literature of every kind in Europe, Medicine, though a practical art, ſhared the ſame fate with the more abſtract ſciences. Learning in general, baniſhed from the ſeat of arms, took refuge among the eaſtern nations, where the arts of peace ſtill continued to be cultivated. To the Arabian phyſicians, as they have been called, we are indebted both for the preſervation of medical ſcience, as it ſubſiſted among the Greeks and Romans, and likewiſe for the deſcription of ſome new diſeaſes, particularly the ſmallpox. They were, for the moſt part indeed, only copiers of the Greeks: We are, however, indebted to them for ſome improvements. They were the firſt who introduced chemical remedies, though of theſe they uſed but few, nor did they make any conſiderable progreſs in the chemical art. Anatomy was not in the leaſt improved by them, nor did ſurgery receive any advancement till the time of Albucaſes, who lived probably in the 12th century. They added a great deal to botany and the materia medica, by the introduction of new drugs of the aromatic kind, eſpecially from

from the eaſt, many of which are of conſiderable uſe. They alſo found out the way of making ſugar, and by the help of that, ſyrups, which two new materials, are of great uſe in mixing up compound medicines *.

The only two Arabian authors of whom it is neceſſary to take any particular notice in this work, are RHASES and AVICENNA, both of whom wrote expreſsly on the Preſervation of Health.

RHASES was the firſt Arabian I know of †, who has given general rules of health. He was born in Perſia, and was called to Bagdat when he was thirty years old, where he was afterwards choſen, out of a hundred eminent phyſicians, to take care of the celebrated hoſpital in that city. And there he died at the age of fourſcore, A. D. 932. He was alſo phyſician to Almanzor, lord of Chorafan, to whom he dedicated ſeveral of his writings, and, among the reſt, a Treatiſe on the Preſervation of Health.

In this treatiſe he has exhibited a plain and uſeful ſummary of ſeveral important rules of health, which, though moſtly borrowed from the Greeks, deſerves to be ſet, in one view, before the reader, as follows:

1. Health is preſerved by a juſt meaſure of exerciſe, and the other non-naturals; and alſo by the cleanlineſs of the place in which we live; and by a perſeverance in the uſe of ſuch things as we have been long accuſtomed to, unleſs our cuſtoms have been bad, in which caſe we ought to depart from them, not abruptly, but by ſlow and regular degrees.

* The Philoſophy of Medicine, vol. i. p. 35.

† Mackenzie on Health, p. 214.

2. Exercise ſhould be uſed when a man's ſtomach is empty; and ſhould be left off at the moment he finds it begin to grow tireſome and uneaſy to him.

3. A man ought not to poſtpone his meal, when a ſound and natural appetite prompts him to eat; but ſhould never eat ſo much as to overload his ſtomach, or ſtraiten his breath.

4. He who loathes his food, ſhould faſt for ſome time, or take a gentle doſe of phyſic.

5. No liquor is equal to good wine.

6. A man who eats much, and uſes little exercise, ſhould frequently take ſome eaſy purge.

7. If a man finds any uncommon change in himſelf for ſome days, that is, if he ſleeps, ſweats, or otherwiſe diſcharges more or leſs than uſual, he ſhould inquire into the cauſe of that alteration, and remove it before it can produce any bad effect.

8. Cheerfulneſs adds to one's ſtrength and ſpirits, but grief impairs both.

9. A meagre man ſhould avoid frequent concubinage, as he would an aſſaſſin. But it is one of the beſt cures for thoſe who are deſperately in love, and will often make them forget the beloved object.

10. Gentle phyſic is better, generally ſpeaking, for old people than bleeding; and good wine mixed with water, their beſt drink. Their exercise ſhould be ſuch as is pleaſant to them, and proportioned to their ſtrength: their food ſhould be of eaſy digeſtion, and their ſleep long.

AVICENNA was born at Bochara in Perſia, A. D. 964, and died in the fifty-eighth year of his age. The fame of his work called the Canon, prevailed ſo much, not only in

in Aſia, but alſo in Europe, that there was ſcarce any other doctrine taught in the ſchools of phyſic, before the reſtoration of learning, about the cloſe of the fifteenth century. I have read with care all that he ſays concerning the preſervation of health, both in his canon, and in his book * of rectifying the errors committed in the uſe of the ſix things neceſſary to man's life, and have found nothing in either, that deſerves the extravagant encomiums beſtowed upon the author. He has principally copied Galen's rules of health, but has given them ſuch a quaint conceited dreſs and air by his refinements † and ſubtilties, that it is not eaſy to underſtand them. His own additions may be reduced to the few following, viz.

1. A man in a paſſion ought not to eat food that is of a heating nature; and one under terror ſhould not eat things too cooling.

2. One ſhould be more abſtemious on the days he takes phyſic, than at other times.

3. No man ſhould go to ſleep immediately after bleeding.

4. After faſting long at ſea, or in times of famine at land, people ſhould eat ſparingly, and come to make full meals by ſlow degrees, otherwiſe they will deſtroy themſelves, as it happened in the city of Bochara, where thoſe

* De removendis nocumentis quæ accidunt in regimine ſanitatis, ex errore uſus rerum non-naturalium.

† Ars cuſtodiendi vitam illa eſt, quæ corpus humanum perducit ad hanc ætatem quæ vocatur terminus vitæ naturalis, ſecundum obſervationem convenientium et neceſſariarum rerum, quæ ſunt ſeptem: Æqualitas complexionis: Electio eorum quæ comeduntur et bibuntur: Purgatio ſuperfluitatum: Rectificatio ejus quod per nares attrahitur: Rectificatio indumentorum de ſummâ tangentium: Moderamen motionum corporearum et animalium, inter quas ſunt ſomnus et vigilia. Ex libro canonis doctrin. 1. dictionis tertiæ.

who had lived on roots and herbs in the time of the famine, when they came to have bread and flesh in abundance, filled themselves greedily and died.

5. Tender habits of body receive great benefit from bathing in chalybeate waters.

Some rules he recommends, which, among us, would be thought somewhat awkward and troublesome. I shall mention but two.

1. When a person is much fatigued after a long journey, let some milch animal be milked upon his head, and let him go to sleep.

2. When a man is obliged to travel into a far country, let him carry along with him some earth of his own country, to be mixed with the foreign water which he is to drink. This native earth well stirred in, and then standing to settle, will mend the noxious qualities of the foreign water, and prevent any bad effects from it. "It "should be observed, indeed, that the Arabians were the "more obliged to be careful about their water, because "their religion did not permit them to drink wine."

Sir WILLIAM TEMPLE observes, That the Jews were long the chief professors of medicine in the Gothic kingdoms, and have always been a nation very mercurial, of great genius and application to all sorts of learning, after their dispositon; till they were discouraged by the persecutions of their religion and their persons, among most of the Christian states *. The first performance on the subject of health, written by any person belonging to the Jewish nation, was entitled "*Tacuin*, or Tables of Health," composed

* Temple's works, fol. edit. vol. i. p. 279.

compoſed by two Jew phyſicians, at the deſire of Charles the Great, and publiſhed under the name of *Elluchaſem Elimithar*. But the principal Jewiſh work on this ſubject is entitled, *Theſaurus Sanitatis*, or the Treaſure of Health, written in Arabic by *Iſaac Judeus*, or Iſaac the Jew, and tranſlated into Latin by *John Poſthius*. This author's obſervations on diet, are in many reſpects judicious. It is ſingular, though a Jew, yet that he recommends pork as a nouriſhing and wholeſome food; and though his work is addreſſed to the Arabians, who were the diſciples of Mahomet, yet he praiſes wine much, enters into all its diſtinctions, according to its colour, flavour, ſweetneſs, &c. and, after celebrating the uſe of wine made from grapes, condemns all liquors of a ſimilar deſcription, manufactured from other kinds of fruit, or from honey, or grain.

NUMBER IX.

An account of the Ancient Authors who have Written on Health and Longevity, drawn up by HALLER, *with ſome Preliminary Obſervations by* BOERHAAVE.

THE celebrated BOERHAAVE, drew up a ſhort compendium, for the uſe of his ſtudents, entitled, "*Metho-*"*dus Studii Medici,*" which was publiſhed in 4to, *anno* 1751, with a variety of notes written by his diſciple ALBERTUS DE HALLER. As every thing that comes from the pen of theſe great phyſicians muſt be acceptable to the reader, I propoſe printing, 1. A tranſlation of what Boerhaave ſays on the ſubject of Health; and, 2. To annex a tranſlation of Haller's notes, in ſo far as reſpects the ancient authors upon medicine.

I. *BOERHAAVE on Health, or regarding Dietetics in general, and the Ancient and Modern Authors who have written thereon.*

Hygeïa, in the Greek language, ſignifies the goddeſs of health: hence the art of preſerving good health, is called Hygieiné. It points out the means, both external and internal, by which we may preſerve a good ſtate of health.

Hence it includes every thing that acts upon us, arranged in the following claſſes: 1. What we take in. 2. What engages our mind or our body 3. Excretion and retention. 4. Things outwardly applied to the body. In the juſt management of theſe claſſes, is therefore placed the whole art of health. The ancients made this management

ment to conſiſt in the ſix non-naturals, and ſo formed, as we know, ſix claſſes, but thoſe four heads are more convenient.

I muſt here mention with approbation Hieronymus Cardanus, a phyſician of Milan, that wonderful author, than whom, as a certain learned writer remarks, none is more ſenſible when he is in the right; none more fooliſh when he is in the wrong.

His Treatiſe on the Preſervation of Health is ſcarce, but when obtained, it is found very intereſting It is to be found in his works which were publiſhed at Lyons, in ten volumes folio, in 1663, with the preface, containing the life of Cardanus, which is ſo entertaining, that it muſt delight the reader more than any comedy or tragedy ever written.

John Bruyerinus has publiſhed a treatiſe on Diet, in twenty-two books, printed at Lyons in France, *anno* 1560, in 8vo. Melchior Sebizius, (a perſon diſtinct from Michael Zeb), a very diſtinguiſhed author of great learning, and whoſe practice was very extenſive, reached almoſt a hundred years, and enjoying good health: he wrote a book in 8vo, in which, every one who poſſeſſes it, will find whatever he can deſire upon that ſubject. There are five books concerning the nature of aliment, printed at Straſburgh, *anno* 1651. There is hardly any author whoſe writings are more diſtant in point of time; for having begun to write in the twentieth year of his age, and having ſtill continued to write in his ninetieth year, there is an interval of ſeventy years altogether; whence it follows, that his laſt works are highly finiſhed.

My intention here, is to point out all the ſcarceſt authors, provided they are at the ſame time uſeful. Bruyerinus and Sebizius have, in their very learned writings, fully treated of every thing which regards this ſubject, but principally Bruyerinus.

The work of Claudius Galenus, concerning the Preſervation of Health, belongs to this head. It gives an idea, not only of food and drink, but alſo of the beſt mode of managing the ſix non-naturals; whence he treats of frictions which phyſicians at that time conſidered as a means of preſerving health, alſo of air and other particulars, and the whole work is certainly among the moſt learned of the writings of Galen.

Neither muſt we ever loſe ſight of Sanctorius's *Medical Statics*. If I ſpeak my thoughts freely, none of the phyſicians who wrote before him, treated the ſubject with ſo much accuracy; for he inſtructs us how nouriſhment is aſſimilated by the powers of the human body, and what kinds of food admit of that degree of ſubtilty that they may exhale without dregs, and alſo what kinds of food ſuit a weak conſtitution, and what a ſtrong; and indeed there is no book upon medicine written with the ſame degree of perfection.

To this head belongs alſo the rare treatiſe of that noble Venetian, Cornarius, containing his Eulogium on Sobriety, or the method of arriving at a hundred years of age, even with a weak body. This book is written in Italian, well compoſed, though in a poetic ſtyle, and contains a number of good things. It is already tranſlated into many languages.

Here likewiſe we refer to the Aphoriſms of that illuſtrious author, Bacon, Lord Verulam, for the Prolongation of Life, and his Hiſtory of Life and Death. Certainly in theſe works there are a number of wonderful experiments.

There is alſo recently publiſhed in England, in the Engliſh language, a book in 8vo *, containing an account of

* J. Henr. Herlin, "Remarquables und in mehr als hundert jahren beſtehendes alter vieler Perſonen in Engill-Schott und Irrland," Lipſ 1710, 8vo. This ſeems to be the work which Boerhaave here refers to: but I never ſaw the Engliſh copy.—(Note by Haller.)

of the lives of ſome natives in Britain, who have lived to a great age and enjoyed good health. He explains the method of living of thoſe men. It does not properly belong to this head, but yet the phyſician who reads thoſe particular caſes, may gather from them individually, a kind of univerſal concluſion, according to Lord Verulam's method.

In the laſt place, I will recommend Hieronymus Mercurialis, on the gymnaſtic arts of the ancients. There are ſix books, printed at Paris *anno* 1577, in 4to, which edition is the beſt. The author, who is an Italian and profeſſor of Padua, a very learned man, details the exerciſes which the ancients practiſed to ſtrengthen the body, to repel the commencement of diſeaſes, and to ward off ſickneſs. He explains his ſubject briefly, nervouſly and clearly; and gives a juſt idea of all the ancient exerciſes.

I have now finiſhed this part of my purpoſe, as far as regards the phyſician, and the writings which I have pointed out are ſufficient. Other writers have done little more than copy thoſe which I have named, whence I have not quoted all, but only the principal ones.

II. *Albertus de Haller, on the Ancient Authors who have written on Health and Longevity.*

Dietetics, or that part of medicine which relates to food, was much more cultivated in ancient times than in ours; ſo that the whole of the practical part of medicine, conſidered as diſtinct from ſurgery and pharmacy, acquired the name of Dietetics. That part which relates to food and drink, ſeems to have been borrowed by Pythagoras from Egypt, where it appears to have had its riſe; and he ſeems deſerving of much praiſe, for having endeavoured to reduce the quantity of animal food in a hot climate,

and

and among a people who were daily exercised in the open air; (Suidas iii. p. 232, &c.); nor does he appear to have entirely forbidden the use of flesh, but he forbade that bullocks or rams, which are animals commonly found in the market, should be used for food: (ibid. p. 234. Athenæus περὶ δειπνοσοφιστῶν L. ix.), whence Hippocrates seems to have been one of the first to cultivate that part of regimen, from his complaining in different parts of his works, that the physicians of Gnidos constantly neglected it. The ancients likewise have illustrated that part of medicine in numberless writings, in which they have endeavoured to define the qualities of almost all sorts of fish, plants and flesh, in which they have gone too far and beyond experiment. The second part of dietetics which regards the healthy movements of the body, is almost exclusively treated of by the ancients, seeing that the moderns abstain from almost every exercise of body; while the ancients sought the preservation of health, and the means of restoring it in a great measure, in motion, bathing, unction, and the like. This has been called *gymnastic medicine*, of which some have made Herodicus to be the inventor; who is said first to have opposed a particular kind of exercise to each disease; others, and lately the celebrated Petrus Gerike, in his program to the disputation of Boernerus, make Hippocrates the inventor. With the latter we shall begin the history of it, as no sufficiently authentic writing of Herodicus is extant. Of the books of Hippocrates many belong to this head, which Mackius has lately reduced to one class. Of his aphorisms, the first section concerns this subject, a great part of which is taken up with the mode of living to be observed by people in health, and the other by those in sickness. To that part, and to the first book, there is a commentary of Petrus Crispus, Rom. 1575, 4to., and one of Ætius Cletius, to the twenty-

twenty-ſecond aphoriſm only, entitled, *Dilucidatio pro Defenſione Interpretationis* Marſilii Cagnati, Rom. 1621, 8vo.

Beſides, among the books of Hippocrates, there are three which treat of diet, but not altogether ſimilar; for the firſt is, in a great meaſure, taken up with other matters, although it points out the diet moſt ſuitable to each of the eight temperaments, as well as the diet which ſerves to correct the various diſorders of the mind. The ſecond book is more uſeful, as treating of the ſix non-naturals, and their influence in preſerving health, or inducing diſeaſes; together with a ſhort explanation deriving the efficacy of food from general cauſes; ſo that from the ſweet, acrid, fat, watery, ſpirituous principles, may be derived the attenuant, moiſtening, aſtringent, cooling, drying, warming, laxative, and other virtues of the kind. The author begins with air, water and ſituations, and treats briefly of theſe. He proceeds to the food of the Greeks, bread, preparations of grain, and fleſh, in which the fleſh of the horſe, the dog and the fox, hold a place; the herbs in common uſe, and fruits. He alſo touches upon culinary paeparations. He ends with gymnaſtics, bathing, running, wreſtling. He laſtly ſhews, how diet may relieve thoſe, who have fallen into fever from exceſſive toil. It is an uſeful and well-arranged book. In his third book are deſcribed the beginning of diſeaſes, proceeding from too much or too little exerciſe of the body; together with the remedies to be derived from diet, but chiefly from abſtinence and vomiting, which our author uſes much, as do the ancients in general. You may there find paradoxical opinions, that the fleſh of whelps is good for weak ſtomachs, and dark-coloured wine for the iliac paſſion. He then deſcribes how the diet is to be ſuited to the various ſeaſons of the year; where you may wonder that the Greeks uſed exerciſe always in winter, and that there

there is no mention either of kitchen fires or of chimneys. Le Clerc aſcribes this book to Herodicus, and perhaps with reaſon.

His book concerning waters, air and ſituations, concerns, in many reſpects, the public health. What he has upon winds, ſeems to relate to the Greeks more than to us, and are more extended and more defined than the ſubject admits. He treats largely of waters; but why does he reject ſuch as come from rock? The book is genuine, and is quoted by the ſcholiaſt of Ariſtophanes, Suidas ii. p. 92. Beſides Galen's three very ſhort commentaries upon it, there is a commentary by Martinus, Paris 1647. 4to, and of Lud. Septalius, Colon. 1590. fol. and of Theodorus Zwinger and others, mentioned among the pathological writers. The book concerning wholeſome diet has been aſcribed to Polybus at different times, even ſince the age of Galen; who elſewhere, notwithſtanding, makes it to be the work of Euryphon, or Phaon, or Philiſtion. It is alſo publiſhed under the name of Polybus, by Albanus Torinus, Bazil 1544, 4to, and with the interpretation of Guintherius, Argentin. 1529, 8vo, with Scribonius and Benivenius; and alſo by J. Placotomus, who added ſcholia and the doctrine of preſerving health, Antwerp 1561. To the ſame book there is alſo a commentary of Claudius Galenus, and Hieremias Thriverus, Brachelii Lugdun. 1548, 8vo. He alſo takes many things from book iii. upon diet, and treats of other things at large, as of the uſe of vomiting in dietetics.

The letter of a pretended Diocles to King Demetrius, upon the preſervation of health, is not to be regarded. It was edited under another title, the "Prophylactic epiſtle of Diocles Caryſtius, upon the preſervation of good health," in Greek and Latin, by Andreas Rivinus, Lipſ. 1655, 4to.

The

The book περὶ διαίτης ὀξέων is genuine, and was formerly quoted under the title, περὶ πτισάνης by Cælius Aurelianus, acut. L. iii. c. 19., and under the title of Lib. ad ſententias Cnidias, by the ſame author, acut. L. iii. c. 4. 8., and by both titles, as well as by that "de Diæta" by Athenaeus β. γ. The firſt book treats of *ptiſan*, and in oppoſition to the Gnidians, in which he ſhews that a very high degree of abſtinence is not altogether ſo well adapted to acute diſeaſes, but that feveriſh perſons ought to be nouriſhed, at firſt with gruel and barley water, and by degrees with more nouriſhing diet, and even ptiſans. In the third book he conſiders the uſe of drinks in fever; of water, which he rejects, of oxymel, of mulſe, and of wine, in the giving of which he is ſufficiently liberal. On this book there are four commentaries of Galen, publiſhed alſo ſeparately, with the tranſlation of J. Vaſſeus, (Rivin.), Paris 1531, fol.; and of Franc. Valeſius, publiſhed where I ſhall afterwards mention; and the explanations of Thaddeus, Venet. 1527. fol., and the ſhort commentaries of Cardanus, (in oper. omn. T. X.), and of John Heurnius in his works. The commentary of Petrus Girardetus is publiſhed, along with that which was written on the book de Humoribus, and lately printed by Gunzius, Lipſ. 1745, 8vo.

The book περὶ τροφῆς, is on various ſubjects and confuſed, and that "de humoribus" is not genuine, if we may believe Hoffman, var. lect. L. vi. c. 16. But the commentary of H. Cardanus, publiſhed at Rome 1574, 8vo, and at Bazil. 1682, 8vo, and of Antonius Frocantianus, Venet. 1566, 4to. and of Francis Valeſius, publiſhed with his other works, Colon. 1589, fol. is more connected with diet. Stephanus Gourmelin likewiſe tranſlated that book into Latin, illuſtrated with ſcholia, Lutet. 1572, 8vo., L.

In the book περὶ παθῶν, are alſo delivered rules for diet.

Numberleſs are the authors who have written upon diet ſince the time of Hippocrates. Athenæus mentions many,

many, as Diocles Caryſtius, whoſe book of Hygieina he quotes: Diphilus, the phyſician, in his book on the advantages and diſadvantages of ripe fruits and plants: Mneſiſtheus the Athenian, περὶ ἐδέσμων: Pamphilus, Heraclides of Tarentum, whoſe συμποσιον belongs to this head, and Philotimus περὶ ἐδέσμων: Philiſtion, the Locrian, on the different ſorts of bread: Eudemus on pot herbs. Aſclepiades wrote upon wine, the uſe of which he introduced with almoſt every remedy; obſerving that the gods had beſtowed no more valuable gift on man: as Pliny witneſſes, L. xxiii. n. 1. Cleophantes treated of the ſame drink, and explained the manner of it, as the ſame Pliny obſerves, L. xxvi. n. 8. Acron wrote upon wholeſome diet in general, who had regard to the points to which the wind was to blow, (Suidas i. p. 26.) Theſſalus alſo wrote upon diet, part of it methodically, and part badly, as Cælius ſays, (acutor. iii. c. 17.) Rufus the Epheſian, publiſhed a book on the food of ſailors; a book upon milk; a book upon wine; and a book upon honey: as Suidas atteſts iii. p. 266. various fragments of which have been preſerved by Oribaſius. A book of Xenocrates upon aliment furniſhed by aquatic animals, is preſerved leſs perfectly in Greek; more perfectly in Latin, accompanied with the ſcholia of Geſnerus, Tiguri 1559, 8vo. There is alſo a certain book aſcribed to Ariſtotle, upon the preſervation of health, to which there is a commentary of John Stephanus, Venet. 1637, 4to. but I have not read it, nor do I find any thing like it among the books of Ariſtotle.

The principal of the ancient writers extant, is Celſus; who delivered inſtructions upon diet, written with great judgment, in his firſt book "de Re Medica," ſince he propoſes nothing far removed from the courſe of common life. That book Hieronymus Thriverius of Brachil, publiſhed with a commentary and corrections, at Antwerp 1539,

1539, Leid. 1592, 4to. There are alſo the commentaries to the ſame book, by Jodocus Lommius, on the preſervation of health; firſt publiſhed, if I am not miſtaken, at Louvain 1558, 8vo. and lately at Leyden 1724, 8vo. written after the manner of the ancients, ſo as to explain and defend the precepts of Celſus theoretically, as often as he he differs from Hippocrates or Galen.

It appears from the *Circulus Metaſyncriticus*, and *Drimyphagia*, that many of the Methodic Sect wrote on this part of their art, and that they attempted to correct the latent defect of the humours by a continued regulation of diet; but their works have periſhed.

Galen illuſtrated dietetics in many books, which alone conſtitute the ſecond claſs: he wrote three books, "de Alimentorum Facultatibus," on which almoſt all the modern writers upon diet have grounded their opinions. He runs over the different kinds of aliment, and conſiders their influence as rendering digeſtion more or leſs difficult; and it appears to me to be one of the beſt of Galen's works, and to have been written by him in his old age, ſeeing that he mentions his former works in different parts of it: but he is too great a hater of ripe fruits. It was publiſhed apart, as tranſlated by Martinus Gregorius, with a nomenclature of aliments annexed, Leid. 1633, 12mo. His book "de Succorum Bonitate et Vitio," is alſo a work of the advanced life of the ſame author. The ſubject of it is nearly the ſame as of the former, but ſhorter. It was publiſhed apart, under the eye of Sebaſtianus Scropha, Lugdun. 1547, 16. L. and Paris 1546, 8vo. Harl. His book on attenuant diet, which he believes to be of great uſe againſt the gouty aſthma, and other ſevere diſorders, enumerates thin and acrid kinds of food, from herbs and fleſh; and was publiſhed ſeparately at Lyons 1546 and 1549, 16. L. His book upon ptiſan explains the excellence

lence and mode of adminiſtrating the barley cream. There is a commentary upon it by Maximilian de Lucio, with queſtions concerning the goodneſs of waters and their nature, Venet. 1578, 8vo, Lind. John Lalamantius publiſhed it, with a book on the ptiſan of his own time, Heduæ 1578, 4to, Lind.

There is a book of the ſame author, on the exerciſe of the ſmall *pila*, which is an amuſement of our own age. He highly commends this exerciſe.

There is, of the ſame, a principal work of ſix books, on the preſervation of health, in which he conſiders every kind of diet and of food, and accompanies man from infancy to old age, inſtructing through each period what tends to ſound health in labours, friction, bathing, evacuations, quality of food, wine and mode of living calculated to withſtand certain diſeaſes. They were publiſhed ſeparately, as corrected by J. Caius from ancient copies, Baſil, 1549, 8vo, and firſt with the interpretation of Th. Linacrus, Colon 1526, 8vo, afterwards at Paris 1530, fol. Lyons 1548, 12mo., and in Greek at Baſil 1545, and with the interpretation of Albanus Torinus, Baſil 1538, 8vo. There are alſo the commentaries of Antonius Raberius, Baſil 1547, fol. Lind. The enarrations of Jacobus Bordingus, Roſtoch. 1585, 4to, Lind., and the annotations of L. Fuchſius, Tubing. 1541, 8vo. Finally, Caſpar Hoffman, vita medica, h. e. Galen's Hygieina, or method of preſerving health, in ſix books, illuſtrated with a new and accurate verſion, and continued comments and corrections by the care of Sebaſtian Scheffer, was publiſhed at Frankfort 1680, 4to. The ſame author's work, entitled, "Whether the art of preſerving health belongs to medical or to the gymnaſtic department," ſhews that the gymnaſtic art is itſelf a part of medicine.

With

With Galen, I join Plutarch, a very famous man, though not a phyſician, of whom there is extant a Dialogue on the Preſervation of Health; in which, beſides the praiſes of temperance, he deſcribes a healthy diet according to the manners of his age.

Here, we would alſo mention, Athenæus's books of the Deipnoſophiſts, as chiefly appertaining to various kinds of food, and their conſtituent parts, their names, deſcription, quality and cookery.

Porphyrius's work on the Abſtaining from the Killing of Animals, in four books, Greek and Latin, publiſhed at Lyons 1620, 8vo, and Cambridge 1655, 8vo, is very curious, as to the hiſtory of the manner in which animal food was firſt introduced.

Cellius Apicius's ten books concerning Opſonia and Condiments, or the Art of Cookery, have been often publiſhed; as at Venice 1504, 4to, with the Greek writers upon the ſame art, in Latin; Baſil. 1541, 4to. by Albanus Torinus, and Tiguri 1542, 4to, by Humilbergius, whom Liſter commended as much as he diſliked Torinus. It was printed in London, with the annotations of Martin Liſter, in 1705, 8vo; Amſterdam 1709, 8vo. This celebrated author was not that glutton who lived in the conſulſhip of Junius Blæſus, as Suidas atteſts, p. 266; nor another well known debauchee of the ſame name; but a man very little known, whom Liſter refers to the reign of Valerian. He has left forms of compound eatables which are highly valuable on account of their many names ſcarcely to be found elſewhere, and for the picture of manners which they exhibit. Liſter added the notes of Barthius, Reineſius, Linden and others, as well as his own.

In the Collectania of Oribaſius there is much appertaining to diet, namely, the firſt ſix books entire, in which are contained many things relating to gymnaſtics, from An-

tillus and Herodotus; and alſo their dietetical fragments and thoſe of Philagrius and Philotimus upon made up-diſhes and compounded drinks, and of Diocles, Athenæus, Rufus, Dieuches, both the Mneſithei and Xenocrates. To this alſo belongs his tenth book, which treats of Baths. Of his ſynopſis, the fourth book contains the qualities of Aliment, and the fifth book Dietetic Inſtruction for the various periods of life. Oribaſius's Fragment concerning the mode of Living, was publiſhed ſeparately at Baſil 1528, 8vo.

Paulus Ægineta's Wholeſome Precepts for the Preſervation of Health, tranſlated by Guil. Coopus, were printed ſeparately at Straſburgh 1511, 8vo, and at Nuremberg 1525, 8vo. The whole of his firſt book relates to this ſubject, in which are briefly contained the ſtrength and nature of the various kinds of food, and the claſſes under which they ſhould be arranged, according to various diſeaſes and various modes of life, together with exerciſes, friction, and the treatment to be exacted from nurſes. It was publiſhed ſeparately, with the explanation of Sebaſtian Auſtrius, Straſburgh 1538, 4to.

The Arabians derived their knowledge of dietetics, (as they did their other ſciences), from the Greeks, but they increaſed it with the addition of various kinds of food and condiments of their own country and of India, neglecting entirely the exerciſes, for the moſt part, as being foreign to their manners. Thus, among the books of Rhaſes to Almanzor, on the Qualities of Food and Simple Remedies, the third and fourth books are extant.

Avicenna's book concerning the Removal of Aliments which occur in the Regimen of Health, was printed in Venice 1547, fol., and is alſo publiſhed in the collections of his works. In Fen. ii L. i. are contained rules for diet.

Avenzoar's

Avenzoar's book on the Regimen of Health, was printed, Basil 1518, 12mo.

Dietetics form the fifth and sixth books of Averrhois, *alligat.*

Elluchafes Elimithar's (the son of Hahadum) Taaninu of Health, treat of the six non-naturals, published at Strasburgh 1531, fol., along with Abengnifit on the Virtues of Food. A book of the same author upon Baths, with a collection of other books on the subject, was published at Venice 1553, fol.

Among the Jews also, the great Rabbi, Moses Maymonidas, extracted Aphorisms from the Commentaries of Galen, on Air, Waters and Situations, which were published Basil 1579, 8vo. A book of the same author upon Forbidden Foods, which well deserves to be read, was translated and illustrated with notes, by the very learned Marcus Woeldicke, and printed at Copenhagen in 1734, 4to. A book of the same author, on the Regimen of Health, was published Aug. Vind. in the year 1518, and in other places, Lind. Two books of Isaac a Jew, who lived in the seventh century, entitled, the Treasure of Health, treating of wholesome food, the qualities of aliments, the variety and selection of the separate kinds of meat, were translated from the Arabic into Latin, by John Posthius, and published Basil 1570, 8vo; 1571, 4to, Lind. and Antwerp 1607, 8vo.

Among the more modern Greeks, Simon Sethus's volume on the Qualities of Aliment, arranged in alphabetical order, is to be preferred. It was published in Greek and Latin, with an explanation of the more difficult passages by Martinus Bogdan, Lutet. 1658, 8vo; of which a second edition under the title of Syntagma, on the quality of articles of food, from the translation of Lillius Greg. Gyraldus, amended and corrected by

Dominicus Monteſaurus, was publiſhed at Baſil 1561, 8vo, and previouſly in Greek and Latin, at the ſame place, in 1538, 8vo.

The treatiſe of Theodorus, (a very ancient phyſician, as he is called in the title, whom Reineſius conjectures to be Priſcianus,) upon Diet or Salutary Matters, was publiſhed with the reviſal and illuſtrations of Georgius Eberhardus Schreinerus, Hall. 1632, 8vo; and previouſly Argentor. 1544, fol. with this title, "The Kinds of Diet which are "to be uſed with Advantage, or what are to be avoided "with Caution."

Another treatiſe, "*de Victûs Ratione*," ad Conſtantinum Imp. L. ii. Baſil 1529, 8vo, is written by Michael Pſellus.

NUM-

NUMBER X.

Of CICERO *and* SENECA, *on Old Age and the Shortneſs of Life.*

THE medical authors who have written on Health and Longevity, have ſeldom paid any particular attention to thoſe works which do not come from the pen of phyſicians. At the ſame time, there are ſome hints to be found in other publications, where the ſubjects of Health and Life are incidentally mentioned, which may not be unworthy of their notice, more eſpecially in CICERO on Old Age, and in SENECA on the Shortneſs of Life.

CICERO "*De Senectute* *" has long been celebrated as an ingenious and inſtructive performance; and I ſhall extract out of it, ſuch obſervations as ſeem to me moſt connected with the preſent inquiry.

In Chapter 6. and the ſucceeding ones, he conſiders the four inconveniences, which, it is commonly aſſerted, render old age unhappy. 1. That it diſables men from buſineſs: 2. That it renders the body infirm: 3. That it deprives us of the pleaſures of life: and 4. That it is not

 far

* There cannot be a better book for the peruſal of old men, than Cicero's "*Cato Major*," or Treatiſe on Old Age. It has been often tranſlated into Engliſh, and twice in America, namely by the celebrated Franklin, and the Honourable James Logan, Preſident of the Council and Chief-Juſtice of Philadelphia. This tranſlation has many excellent notes.

far diſtant from death. Each of theſe objections he refutes with much ingenuity and ſtrength of argument.

In Chapter 10. he reprobates that old proverb which adviſes us to become old betimes, if we would wiſh to be old long, *(Mature fieri ſenem, ſi diu velis eſſe ſenem.)* It is to be remarked, however, that many perſons who are obliged to attend to their health, live longer than the ſtrongeſt and moſt robuſt men who are inattentive to it. In the ſame chapter he recommends exerciſe and temperance by the example of the celebrated Maſiniſſa, who, at the age of ninety, by theſe means, ſtill preſerved a competent ſhare of his former ſtrength. Even at that advanced period of life, it was a matter of indifference to him, whether he took a journey on foot or on horſeback. No rain or ſeverity of weather could oblige him to cover his head; and being thin in perſon, he was ſo active, that he diſcharged himſelf all his various duties as a King, as if he had been a young man.

In Chapter 11. there are ſome uſeful rules. He adviſes us to fight againſt old age as againſt a diſeaſe; to uſe moderate exerciſe, and to take as much meat and drink, as may repair, but not overpower our ſtrength. Nor muſt our care be confined to our bodies only; for the mind requires it much more, otherwiſe our underſtanding will decay, as a lamp not duly ſupplied with oil.

In Chapter 15. he dwells on the pleaſures of a country life, to the enjoyment of which old age is ſurely no obſtruction. It is the life of nature, and which a wiſe man ought to lead. The earth is the common parent of us all, which is never found refractory, never denies what is required of it, nor fails to return back what is committed to it with advantage. And after mentioning, in the ſucceeding chapter, ſome of the moſt celebrated Roman huſbandmen, as Curius Dentatus, and Quinctius Cincinnatus, he aſks, Was the

the old age of theſe men unhappy, who could thus amuſe themſelves with the cultivation of the ſoil, and all the variety of delightful employments which it furniſhes or requires? As for my part, ſays Cicero, I think it impoſſible that any other kind of life whatever can exceed it.

In the 17th Chapter he celebrates the writings of Xenophon, and the excellent manner, in which, in his book of Oeconomics, he diſplays the advantages of huſbandry, and of a country life.

In the laſt Chapter he expreſſes an indifference when his courſe ſhall terminate: "Since I have ſo lived, that I "think I have not been born in vain." (*Quoniam ita vixi, ut non fruſtra me natum exiſtimem.*)—A glorious ſentiment!

SENECA, in his book, *De Brevitate Vitæ*, diſcuſſes the ſubject as a philoſopher and not as a phyſician. We ſhall inſert ſome of the reflections to be found in it, as a ſpecimen of the work.

Both the vulgar, he obſerves, as well as illuſtrious men, complain unjuſtly of the ſhortneſs of life, as if the brutes were more favoured in this reſpect than men. We have not, however, a ſmall portion of time allotted to us, but we loſe a great deal of it. Life is ſufficiently long, if it be well employed: we do not perceive it to move along, when given up to luxury, but we are ſenſible of it at laſt: we do not receive life ſhort, but we make it ſo, and ſquander it away.

We are not to complain of nature as if ſhe has acted unkindly towards us. Life is ſufficiently long if we know how to uſe it; but it becomes ſhort to us, becauſe we do not ſpend it well, are continually employed in thoſe purſuits which have no relation to life, and every one looks at other people, but none at himſelf. There are few who

ſuffer their eſtates to be reduced, but all waſte their time and laviſh it away.

The cauſe of the ſhortneſs of real life is to be aſcribed to this, that we live as if we were to live always; that we fear all things as being mortal, and deſire all things as immortal. Every one puts off the buſineſs of real life even to the fiftieth and ſixtieth year, whilſt he is uncertain whether he ſhall live till to-morrow. When it is too late, then he begins to live: he may be ſaid properly to enter upon life, when he is on the eve of giving it up. He poſtpones ſo long commencing a proper ſyſtem of life, that he muſt live to a period which few have reached, in order to do much good in it.

A CATA-

A

CATALOGUE OF BOOKS

WRITTEN ON

HEALTH AND LONGEVITY,

AND THE SUBJECTS MORE IMMEDIATELY CONNECTED THEREWITH.

IT is a great ſtep towards a thorough knowledge of any particular art or ſcience, to have even a liſt of the authors who have directed their particular attention to it, more eſpecially if accompanied with any general account of the works they have publiſhed. Such liſts have become peculiarly uſeful, ſince the great extenſion of literature, in conſequence of the invention of printing; and ſtill more ſo, as works are now publiſhed, not, as formerly, almoſt excluſively in Latin, but in a variety of languages; ſo that the publications of one country, though of real merit, are often perfectly unknown in another.

It is particularly deſirable to have ſuch catalogues drawn up, as it muſt impreſs every one with the neceſſity, (which cannot be too frequently inculcated), of condenſing human knowledge, and relieving it from that load of uſeleſs literature with which it is at preſent encumbered. For though there may be ſome important hints in almoſt every volume, yet when many are written upon the ſame ſubject, one work muſt, in general, be copied from another, or at leaſt the ſame ideas, expreſſed in different language.

language. Hence, by a judicious ſelection, the valuable matter of a thouſand volumes, might be condenſed into a few.

In the Hiſtory of the Revenue *, I have given a catalogue of the works printed in the Engliſh language, on the ſubjects of Finance, amounting to 676 different treatiſes. Were a ſimilar liſt drawn up, of financial writings, in the other languages of Europe, (more eſpecially as the ſubject of revenue was ſo much diſcuſſed in the courſe of the French revolution), it is more than probable, that a catalogue of above 2000 works might be formed. Yet the general principles of finance, independent of minute details of the progreſs of revenue in particular countries, might be comprehended in two, or at the utmoſt, in three moderate ſized octavo volumes: and I have no doubt, that a work of the ſame extent might contain all the material information regarding Health and Longevity, at preſent diſperſed throughout the immenſe number of publications, of which liſts are ſubjoined.

The firſt author who ſeems to have collected ſuch a liſt, was the celebrated *Albertus de Haller* †, in his Notes on *Boerhaave's Methodus Studii Medici*, *pars* xi. *De Dietetica*, printed in 4to. *anno* 1751.

It is ſingular that Mackenzie in his "*Hiſtory of Health*," printed *anno* 1785, ſhould have been totally ignorant of this work: conſequently his liſt of the authors, who have written regarding theſe ſubjects on the continent, is extremely defective.

It is ſtill more extraordinary, that a laborious author, who has given us a moſt extenſive catalogue of works on medical

* Vol. iii. Appendix, No. 2. third edition, printed *anno* 1804.

† This great author is uſually known by the name of HALLER in England, but his proper name is Albertus de Haller.

APPENDIX—NUMBER IX.

[To Face P. 187.]

An ACCOUNT of the Number of Perſons above Eighty Years of Age, in the different Workhouſes in the Cities of London and Weſtminſter, and Borough of Southwark, and in ſome of the adjacent Pariſhes.

Number of returns.	PARISH.	Total of aged Perſons.	From 80 to 90.	From 90 to 100.	Above 100.	Place of Birth.				If their Families were long lived.			Males.	Females.	If ever married.		If in the habit of drinking freely.		If in the habit of uſing Tobacco freely.		State of their Organs and mental Faculties.			State of their Teeth.		
						England.	Scotland.	Ireland.	Foreign Countries.	Yes.	No.	No return.			Yes.	No.	Yes.	No.	Yes.	No.	Good.	Bad.	Indifferent.	Good.	Bad.	Indifferent.
	I. MIDDLESEX.																									
1	St Clement's Danes,	5	5	—	—	4	—	1	—	1	4	—	—	5	4	1	1	4	1	4	4	—	1	—	3	2
2	Hamlet of Ratcliffe,	2	2	—	—	2	—	—	—	1	1	—	1	1	2	—	—	2	1	1	1	1	—	—	2	—
3	St Luke's, Chelſea,	3	3	—	—	3	—	—	—	1	2	—	2	1	3	—	1	2	1	2	2	1	—	1	2	—
4	Kenſington,	8	7	1	—	6	—	2	—	6	2	—	2	6	8	—	—	8	1	7	7	1	—	4	4	—
5	St Mary-le-Bone,	28	26	2	—	24	—	4	—	10	18	—	4	24	23	5	5	23	16	12	6	3	19	3	18	1
6	St Michael,	1	1	—	—	—	—	1	—	1	—	—	—	1	1	—	—	1	1	—	1	—	—	—	—	1
7	St Botolph, London,	2	—	2	—	2	—	—	—	1	1	—	—	2	2	—	1	1	—	2	2	—	—	—	2	—
8	City Pariſhes, Hoxton,	27	25	2	—	21	1	4	—	16	10	1	4	23	22	5	3	24	7	20	11	7	9	5	17	5
9	St James's,	28	28	—	—	24	1	3	—	8	17	3	2	26	25	3	1	27	2	26	26	2	—	2	26	—
10	St George's Eaſt,	8	7	1	—	4	2	2	—	4	4	—	5	3	7	1	2	6	8	—	6	2	—	1	6	1
11	St Andrew, Holborn,	21	21	—	—	17	2	2	—	13	4	4	3	18	16	5	—	21	—	21	7	3	11	3	8	10
12	St Pancras,	13	11	2	—	12	1	—	—	2	11	—	6	7	13	—	2	11	7	6	6	6	1	3	6	4
13	St Ann's,	7	5	1	1	5	—	2	—	5	2	—	—	7	5	2	2	5	2	5	5	—	2	—	5	2
14	St Luke's,	29	27	2	—	27	1	—	—	17	—	12	10	19	27	2	2	27	7	22	14	14	—	2	22	5
15	St John of Wapping,	4	4	—	—	3	1	—	—	3	1	—	—	4	4	—	1	3	2	2	3	1	—	—	3	1
16	St Leonard, Shoreditch,	17	17	—	—	15	1	1	—	5	5	7	4	13	17	—	4	13	6	11	5	11	1	5	9	3
17	St Mary, Whitechapel,	10	10	—	—	7	—	1	2	3	3	4	3	7	9	1	5	5	7	3	1	6	3	—	9	1
18	St John, Clerkenwell,	18	17	1	—	18	—	—	—	18	—	—	3	15	18	—	1	17	14	4	18	—	—	—	18	—
19	St Mary, Iſlington,	10	9	—	1	9	—	1	—	—	10	—	2	8	9	1	3	7	3	7	3	7	—	1	9	—
20	St Paul, Covent Garden,	7	7	—	—	6	—	1	—	4	3	—	—	7	4	3	—	7	—	7	2	5	—	—	5	2
21	Poplar, Blackwall,	1	1	—	—	1	—	—	—	1	—	—	—	1	1	—	—	2	—	2	1	—	—	—	1	—
22	St George's,	21	20	—	1	21	—	—	—	21	—	—	3	18	5	—	1	20	1	20	—	21	—	—	21	—
23	St Martin,	20	19	1	—	14	3	3	—	12	8	—	7	13	17	3	5	15	8	12	13	—	7	2	5	13
24	St John, Hackney,	10	10	—	—	9	1	—	—	6	4	—	6	4	7	3	7	3	6	4	6	—	4	2	2	6
25	Chriſt Church,	20	19	1	—	15	1	3	1	20	—	—	6	14	20	—	6	14	14	6	20	—	—	—	20	—
26	St Giles and Bloomſbury,	22	18	4	—	16	2	4	—	12	6	4	4	18	19	3	8	14	15	7	13	—	9	1	18	3
27	Mile-End,	4	4	—	—	4	—	—	—	4	—	—	1	3	4	—	2	2	—	4	4	—	—	2	—	2
28	St Paul, Shadewell,	7	7	—	—	6	—	1	—	3	4	—	1	6	7	—	1	6	2	5	3	2	2	—	7	—
29	St Botolph, Aldgate,	8	7	—	1	7	1	—	—	4	3	1	3	5	8	—	5	3	4	4	3	2	3	1	4	3
30	St Matthew's, Bethlem-Green,	9	8	1	—	9	—	—	—	6	1	2	3	6	9	—	4	5	9	—	2	7	—	—	6	3
31	Cripplegate,	10	8	1	1	7	—	3	—	2	—	8	1	9	10	—	3	7	—	10	9	—	1	—	8	2
32	St Margaret and St John,	12	9	3	—	10	1	1	—	8	—	4	6	6	10	2	3	9	6	6	2	8	2	2	8	2
	II. SURREY.																									
33	St Mary, Rotherhead,	8	8	—	—	8	—	—	—	4	—	4	2	6	7	1	1	7	1	7	7	1	—	—	—	8
34	St John, Southwark,	4	4	—	—	4	—	—	—	—	—	4	2	2	4	—	—	4	—	4	2	2	—	—	9	1
35	Clapham,	3	3	—	—	3	—	—	—	2	1	—	2	1	3	—	2	1	3	—	2	1	—	—	3	—
36	St Olave, Southwark,	7	7	—	—	5	1	1	—	7	—	—	1	6	5	2	1	6	5	2	4	—	3	3	—	4
37	Lambeth,	15	13	2	—	13	1	—	1	4	7	4	6	9	12	3	6	9	5	10	11	4	—	3	12	—
38	St George's,	5	5	—	—	5	—	—	—	3	2	—	2	3	4	1	1	4	2	3	4	1	—	1	4	—
39	Bermondſey,	12	11	1	—	10	—	2	—	7	5	—	3	9	11	1	2	10	3	9	11	1	—	1	12	—
40	Camberwell,	7	7	—	—	7	—	—	—	—	—	7	1	6	5	2	4	3	6	1	5	2	—	—	7	—
	III. KENT.																									
41	St Nicholas,	6	6	—	—	6	—	—	—	2	4	—	1	5	6	—	1	5	1	5	5	1	—	—	6	—
42	Lewiſham,	2	2	—	—	2	—	—	—	1	1	—	—	2	1	1	—	2	1	1	2	—	—	—	2	—
43	Woolwich,	7	7	—	—	7	—	—	—	6	1	—	1	6	7	—	1	6	1	6	7	—	—	1	6	—
	IV. ESSEX.																									
44	Weſtham,	3	2	1	—	3	—	—	—	2	1	—	—	3	3	—	—	3	2	1	—	3	—	—	3	—
		471	437	29	5	403	21	43	4	256	146	69	113	358	420	51	98	373	181	290	267	126	78	49	337	85

medical ſubjects, alphabetically arranged *, ſhould not have ſeen Haller's Notes on Boerhaave, and conſequently has omitted a great number of books therein mentioned †. It is probable, however, that from theſe two liſts, joined to the volumes in my own collection, a pretty complete catalogue of foreign publications may be obtained.

My intention therefore is, 1. To give a liſt of the foreign publications on Health and Longevity, from Haller and Ploucquet, and from other authorities; and, 2. To draw up a diſtinct catalogue of the works which have been written in Great Britain, on the ſame ſubjects, of which hitherto no complete or accurate account has been given. Even in that liſt, ſome may be overlooked, which I ſhould be happy to have it in my power to ſupply, by the aſſiſtance of thoſe who may be able to point out any works that may have been omitted.

NUMBER I.

Foreign Publications on the Subject of Health and of Diet.

1. Der Aarz, of Geneezheer in angeeneme vertogens, &c. Amſt. 1766, 8vo.
2. Abhandling om thée. Aalborg. 1777, Tode Bibl. VI. p. 337.
3. Abhengneſit,

* Profeſſor Ploucquet of Tubingen in Germany.

† The number of books contained in Haller, but omitted by Ploucquet, is 236, beſides ſome Engliſh ones. Several of theſe, however, are contained under other heads, in Ploucquet's catalogue. It is to be hoped, that the indefatigable author, will be able to complete his laborious and uſeful compilation, to which the publication of this work will neceſſarily contribute.

3. Abhengnefit, de virtutibus medicamentorum et ciborum. v. Meſuæ Opp.
4. Adair, *(John Makkitrick)*, mediciniſche Wahrnehmungen für ſchwächliche Perſonem. Zettau und Leipz. 1791, A. L. Z. 1792, n. 219. Salzb. med. Zeit. 1792, II. p. 5.
5. Adolphi, Diſſ. phyſico-medicæ ſelectæ Lipſ. 1747, 4to.
6. Aëtius, Tetrab. I. Serm. IV.
7. Afforty, Ergo potus e ſalvia ſalubris. Paris 1695.
8. Aggravi, *(J. Franc.)*, Antilucerna fiſica ove ſcoperta della conſervazione della ſanità. Padov. 1664.
9. Agricola von Blumenthal, Carmen de caſeo, &c. Berol. 1627.
10. Aignan le Pretre, Medecin avec un Traité du thée et du Caffée de France. Paris 1696, 12mo.
11. Alain, Ergo tuendæ valetudini frequens et moderata purgatio. Paris 1649.
12. Alberti, Diſſ. de ſtudioſorum ſanitate tuenda. Hal. 1721.
13. ——— Diſſ. de genuinis ſanitatis conſervandæ fundamentis. Hal. 1722.
14. ——— Diſſ. de diæta Principum. Hal. 1728.
15. ——— Diſſ. de longævitate ex aëris temperie. Hal. 1728.
16. ——— Diſſ. de longævitate ex animi moderamine. Hal. 1728.
17. ——— Diſſ. de longævitate ex Diæta. Hal. 1728.
18. ——— Diſſ. de longævitate ex motu corporis Hal. 1728.
19. ——— Diſſ. de veſtitus vitiis, morborum cauſis. Hal. 1729.
20. ——— Diſſ. de potus Caffée uſu noxio. Hal. 1730.
21. ——— Diſſ. de longævitate hominis, regulis diæteticis nexa. Hal. 1732.

22. Alberti,

22. Alberti, Diſſ. de ſpirituum ardentium uſu et abuſu. Hal. 1732.

23. ——— Diſſ. de frequenti myſtarum ſermocinatione, egregio ſanitatis præſidio. Hal. 1733.

24. ——— Diſſ. de præſervandis literatorum morbis. Hal. 1733.

25. ——— Diſſ. de nuptiis ſenum ſecundis, raro ſecundis. Hal. 1743.

26. ——— Diſſ. de victu fumoſo, ob geräucherte Speiſen dienlich ſind. Hal. 1743.

27. ——— Diſſ. Medice vivere eſt optime vivere. Hal. 1743.

28. ——— Diſſ. de Theologo tabacum fugente. Hal. 1743.

29. ——— Diſſ. de diætæ tenuis ſalubritate. Hal. 1744.

30. ——— Diſſ. de autochiria occulta. Hal. 1744.

31. ——— Diſſ. de inſomniorum influxu in ſanitatem et morbos, &c. Hal. 1744.

32. ——— Diſſ. de decubitu ſanorum ſalubri. Hal. 1745.

33. ——— Diſſ. de Medici officio circa animam in cauſa ſanitatis. Hal. 1745.

34. ——— Diſſ. de tuenda Reipublicæ ſalute per Medicorum bona conſilia. Hal. 1745.

35 ——— Diſſ. de literatorum et honoratorum ſanitate tuenda et reſtituenda. Hal. 1746.

36. ——— Diſſ. de ſalubritate eſculentorum vegetabilium præ carnibus animalium. Hal. 1746.

37. ——— Diſſ. de riſus commodo et incommodo in œconomia vitali. Hal. 1746

38. ——— Diſſ. de oſculo morbifico et mortifero. Hal. 1746.

39. ——— Diſſ. Aurora Muſis amica et ſana. Hal. 1746.

40. ——— Diſſ. de athletica ſanitati fallaci. Hal. 1754.

41. Aldrovandus, Dendrologia.

42. Aletheus

42. Aletheus Hygiphilus, Von der Mæſſigkeit Wolleben, und der Trunkenheit Selbſtmord. Ulm. 1653, 12mo.
43. Alexandrinus, *(Jul. a Neuſtain)*, de ſanitate tuenda. Col. 1575, fol. v. Haller Bibl. Med. Pr. II. p. 85.
44. Alpinus Proſp. de Medicina Egypt. p. 33.
45. Alton, Ergo Senibus calidus humidusque victus. Paris 1642.
46. Alziari, Concluſions ſur le boire à la glace ou à la neige. Toulouze 1659, 8vo.
47. Van Amſterdam, Diſſ. de cibi, potus, et condimentorum plurimorum conſideratione medica. Lugd. Bat. 1736.
48. Andalovi, *(Andr.)* Il Coffeo deſcritto ed eſſaminato. Meſſina 1703, 12mo.
49. Andriolli, *(Mich. Angelfs)*, Concilium veterum et neotericorum de conſervanda valetudine. Lugd. 1693, 4to.
50. ——— Domeſticorum auxiliorum tractatus quinque. Lugd. 1698, 4to.
51. Androphili Aſclepiadis Liber, quo pauca explicantur, quorum ſcitu ſanitas conſervari poſſit. — Fr. et Lipſ. 1749, v. Haller Tageb. I. p. 672.
52. Andry, *(Nic.)* le thé de l'Europe, &c. Paris 1712, 12mo.
53. ——— Traité des alimens de careme, &c. Paris 1713, 12mo. Haller Bibl. Med. P. IV. p. 289.
54. Anguilberti, *(Theodorici)* Menſa philoſophica. Paris 1530, 8vo, v. Haller Bibl. Med. Pr. I. p. 502.
55. Anonymi, vertraute Briefe von dem Kaffée aus Korn &c. Leipz. 1768, 8vo.
56. ——— Abhandlung von der Schädlichkeit der Federbetten. Berlin 1771, 8vo.
57. Anſelmus Aurel. Gerocomia, ſeu de Senum regimine. Venet. 1626, 4to. HÆN.

58. Anticornaro,

58. Anticornaro, Remarques critiques ſur la Traité de la vie ſobre de L. Cornaro. Paris 1700, 12mo.

59. Antoine, *(Dominique)* Methode pour conſerver la ſanté ſuivant les cours des ſaisons, &c. Paris 1699.

60. Antonellus Hippolytus, Apparatus Animadverſionum, &c. Venet. 1631, 8vo.

61. Apitie, *(Cœlie)* de Re Culinaria.

62. Apologie de Jeune. Geneva, 1. vol. 8vo *.

63. Appelii, *(J. Juſti)* Tabaci bibulus medicinæ tumulus, &c. Colon. 1703, 8vo.

64. Arbault, Ergo bis in die quam ſemel cibari ſalubrius. Paris 1638.

65. Arbuthnot, von den Eigenſchaften der Speiſen und Getränke. Hamb. 1744.

66. Arlunus, *(J. Petrus)* De faciliori alimento, 1532, fol. Baſil. 1553, 8vo.

67. ——— An vinum miſtum an meracum magis conveniat junctûrarum doloribus. Peruſiæ 1573, 8vo. LIND.

68. Armſtrong, *(John)* die Kunſt, die Geſundheit zu erhalten. Zurich 1788, A. D. B. XC. p. 113.

69. Der Arzt der Frauenzimmer. Leipz. 1771, ſeq. A. D. B. XXIV. p. 58.

70. Der Arzt der Gotteſgelehrten. Leipz. 1769, A. D. B. XIII. 1. p. 256.

71. Der Arzt der Mannſperſonen. Lips. 1773, A. D. B. XXIV. p. 59.

72. De Shchleſiſche Arzt, &c. Breſlau. 1774.

73. Aſclepiadeus Androphilus L. quo pauca explicantur quorum ſcitu ſanitas conſervari et vita hominis ab ignorantia medicorum poterit eſſe ſecura. Neuſtatt in Auſtria 1748, 8vo.

74. Animadverſiones in libellum eundem, 1748, 8vo.

75. Aufsäze, *(gemeinnüzige)* für Geſunde und Kranke aus

* This work I have not ſeen, but it is highly ſpoken of.—J. S.

aus dem Reiche der Arzneykunde. Berl. 1783, Comm. Lipſ. T. XXVII. p. 306.

76. Augenius Horatius, T. I. L. III. Ep. 3. V. Ep. 5.

77. Avantii, *(Caroli)* Notæ ad Fieræ cœnam. Patav. 1649, 4to.

78. Avila Ludovicus de, Regimine Sanitatis. Auguſt. 1531, 4to. LIND.

79. Avis aux grands et aux riches ſur la maniere dont ils ſe doivent conduire, &c. Paris 1772.

80. B. *(D. L.)* de la ſobrieté et de ſes avantages, ou le vrai moyen de ſe conſerver dans une ſanté parfaite juſqu'à l'age le plus avancé. Paris 1772, 12mo.

81. Baccius, *(Andr.)* Compendiaria tractatio de cereviſiis. Fr. 1607, fol.

82. Bach, Abhandl. über die höchſtnöthige Geſundheitſpflege. Neiff. 1787, A. L. Z. 1788, n. 127.

83. Bachot, Ergo utendum cibis ſimplicioribus. Paris 1658.

84. ——— Ergo choccoladæ uſus ſalubris. Paris 1684.

85. Bacmeiſter, Diſſ. de ſanitate ejusque conſervatione. Roſtoch. 1614.

86. ——— Diſſ. de eo, quod ſanitate obeſt circa diætam, &c. Tubingæ 1736.

87. Bacon, Hiſtoria vitæ et mortis. *(quies.)*

88. Bacquere Benedictus de, Senum medicus et ſalvator, &c. Colon. 1673, 8vo.

89. Bagellardi, *(Paulli)* Paraſtaſis de prandii et cœnæ ratione. v. Opuſc. de morbis puerorum. Lugd. 1538, 8vo.

90. Baggaard, *(Joh.)* De waarheid onontroernd van vorordeelen door een gezonde redekaveling over deſes niet naturlike ding. Middelburg. 1696, 4to.

91. Baillard, *(Edme.)* Diſcours du tabac. Paris 1693, 12mo.

92. Baillif,

92. Baillif, de la Riviere, Queſtions naturelles touchant le Regime de Santé. Paris 1628. 8vo.
93. Baker in Med. Tranſact. II. n. 18. *(præſtantia miniмæ diætæ.)*
94. Balde, *(Jac.)* Satyra contra abuſum tabaci, Monach. 1657. 12mo.
95. —— Antagathyrſus, ſeu apologia pinguium, Monach. 1658. 12mo.
96. Baldus, Baldus, Diſſertatio Iatrophyſica ad textum 23. Hippocratis de aëre, aquis et locis, &c. Rom. 1637. 4to.
97. Ballingham, Après dinées et propos de table contre l'excés de boire et de manger pour vivre longtems. St Omer 1624. 8vo.
98. Baralis, Ergo carnes piſcibus ſalubriores. Paris 1665.
99. —— Ergo ſaturis, quam jejunis vigiliæ infenſiores. Paris 1633.
100. Baricelli, *(Jul. Cæſar)* De lactis, ſeri, et butyri facultatibus et uſu. Neapol. 1603. et 1643. 4to.
101. Barlet, Tutiorne intemperantia in potione, quam in eſu? Paris 1706.
102. Baron, an Senibus chocolatae potus? Paris 1739.
103. —— an ab hygieine ſola repetenda ſit morborum prophylaxis? Paris 1757.
104. Barlandus, *(Hubertus)* Ep. med. de aquarum deſtillatarum facultatibus. Antwerp 1536. 8vo.
105. Barra, *(Pierre)* de l'uſage de la glace, de la neige, et du froid. Lion. 1678. 12mo.
106. Barth, Diſſ. de ſomno à prandio. Lipſ. 1751.
107. Bartholinus, Diſſ. de diæta jejunantium. Hafn. 1693.
108. Bauer, *(Joh. Frid.)* De Balneis vaporoſis nativis. Lipſ. 1741. 4to.

109. Bauhinus, *(C.)* Theatrum.

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33. Fazellus, de Rebus ſiculis. L. VII. Dec. I. c. 3.
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2. ——— Diſſ. de ſenectute viridi. Hal. 1741.
3. ——— (*Val.*) Diſſ. de ſenectute. Lipſ. 1667.

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6. Behrens, Epiſt. gratulat. de cauſſis ſenii. v. Haller Tageb. I. p. 452.
7. Briſienus, (*Hier.*) Geræologia. Tridenti 1585. 8vo.
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10. Ferret, an ſenium à fibrarum rigiditate. Paris 1739.
11. De Fiſcher, (*Bern.*) de ſenio, ejusque gradibus et morbis. Erf. 1760.
12. ——— Abhandlung vom Alter des Menſchen Leipz. 1777. 8vo.
13. Gaille de St Leger, an homini maturo ſeneſcere et ultimum mori, tum naturale, tum ineluctabile ſit, quam adoleviſſe et maturuiſſe. Paris 1751.
14. Glagau, Diſſ. de ſenectute ipſa morbo. Lugd. Bat. 1715.
15. Gompertz, Diſſ. de diſpoſitione corporis humani ad longævitatem ex ſignis generalioribus ſanitatis optimæ. Lugd. Bat. 1732.
16. Günther, Diſſ. ænigmatica ſenectutis et morbi deſcriptio ex Eccleſiaſt. cap. XII. v. 1.-7. Viteb. 1653.
17. Hawenreutter, Diſſ. Ariſtotelis libelli de juventute et ſenectute, de vita et morte in theſes reſoluti. Argent. 1593.
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19. Juch, Diſſ. de ſenectute. Erf. 1732.
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21. Laurentius, (*Andr.*) de ſenio diſcurſus, &c. Argent. 1626. 12mo.

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23. Ludwig, Pr. de ſanitate ſenili. Lipſ. 1759.

24. Palæotus, (*Gabr.*) de bono ſenectutis. L. III. Venet. 1590. 8vo.

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27. Richter, Pr. de conſtantia ſenilis valetudinis. Goett. 1752.

28. ——— Pr. de commodis ſenectutis inprimis ſenili ſatietate vitæ. Goett. 1764. A. D. B. IX. 2. p. 223. Ed. Germ.

29. Robert, de la vieilleſſe. Paris 1777.

30. Schickfus, Diſſ. de juventute et ſenectute. Fr. 1601.

31. Schultz, Tal om den rätta alderdomans ärndende. Stokh. 1763.

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33. Sperling, Diſſ. an natura ſenium patiatur aut languorem. Vitebergæ 1657.

34. Stromer, (*Henr.*) Decreta medica de ſenectute. Norib. 1537.

35. Trendelenburg, Epiſt. de ſenectutis initio apud Veteres quoſdam populos. Goelt. 1756.

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1. Abdeker, or the art of preſerving beauty. 8vo. 1754.
2. Account, (a true) of the royal bagnio, with a diſcourſe of its virtue. Lond. 1680. fol.
3. Adam's luxury, and Eve's cookery, 8vo. *an.* 1744.
4. Adair's (*James Mackittrick, M. D.*) Eſſay on diet and regimen, eſpecially to the ſtudious, delicate, and invalids, 1 vol. 8vo. Printed *an.* 1804.
5. ———— Philoſophical and Medical Sketch of the human body and mind, 8vo. Bath 1787.
6. ———— Eſſays on Faſhionable Diſeaſes; on the dangerous effects of hot and crowded rooms, &c. 1 vol. 8vo. 2d edition. Bath 1787.
7. Anderſon's (*John*) Medical Remarks on natural, ſpontaneous, and artificial evacuation. 2d edit. London, *anno* 1788.

8. Arbuthnot's (*John, M. D.*) Eſſay on the nature of aliments, with practical rules of diet. London 1756.
9. ——————— Eſſay concerning the effects of air on human bodies. 8vo. London 1751.
10. Armſtrong's (*John, M. D.*) Art of preſerving health, to which is prefixed a critical eſſay on that poem, by J. Aitken, M. D. 1 vol. 8vo. London 1796.
11. Bacon, Hiſtoria vitæ et mortis.
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13. Bailey's direction for health. London 1663.
14. Barry's (*Edward, M. D.*) Treatiſe on the three different digeſtions and diſcharges of the human body. 2d edit. London 1763.
15. ——— (*Sir Edward*) On the wines of the ancients, 4to.
16. Barton's (*William*) Obſervations on the probabilities of the duration of human life. See Tranſact. of the American Phil. Society, vol. 3. No. 7. p. 25.
17. Beales' (*Barth, M. B.*) Eſſay regarding the true cauſes of all diſeaſes, &c. London 1706.
18. Beddoes's (*Thomas, M. D.*) Guide for ſelf-preſervation and parental affection, or plain directions for enabling people to keep themſelves and their children free from ſeveral common diſorders, 12mo. Briſtol; no date.
19. ——————— Eſſay on the cauſes, early ſigns, and prevention of pulmonary conſumption, 1 vol. 8vo. printed *an.* 1799.
20. ——————— *Hygiea*, or eſſays moral and medical on the cauſes affecting the perſonal ſtate of our middling and affluent claſſes. Briſtol 1802.
21. Beer, (Worm) A treatiſe on the virtues thereof.
22. Bell, (*Thomas*) Tractatus medicus inauguralis de diæta. Edinb. 1783.

23. Bellinger,

23. Bellinger, (*F.*) Of the nutrition of the fetus in the womb. Lond. 1717. 8vo.
24. Berdmore's (*Thomas*) Treatiſe on the diſorders and deformities of the teeth and gums. London 1770.
25. Bielfield's (*Baron*) Elements of univerſal erudition, tranſlated by William Hooper, M. D. 3 vols. 8vo. London 1770.
26. Biſſet's (*Charles*) Eſſay on the medical conſtitution of Great Britain. London 1762.
27. Black, (*Doctor*) on the mortality of the human ſpecies.
28. Book, (a new) of the natures and properties of all wines that are uſed in England. London 1568. 8vo.
29. Boorde, (*Andrew*) the breviary of health. 1575. 4to.
30. ———— Compendious Regiment, or Dietary of Health. Printed *an.* 1643.
31. Boyd, (*Gulielmus*) Diſſertatio medica inauguralis de exercitatione. Edinb. 1780.
32. Bright on melancholy, 12mo.
33. Brooke, (*H. M. B.*) Conſervatory of Health, and a diſcourſe upon the ſix particulars neceſſary to man's life. 12mo. London 1650.
34. Brown's (*John, M. D.*) works, to which is preſixed a biographical account of the author, by William Cullen Brown, M. D. 3 vols. 8vo. London 1804.
35. Browne, (*Richard*) *Medicina Muſica*, or a mechanical eſſay on the effects of ſinging, muſic, and dancing, on human bodies. London 1729.
36. Browzet, (*M. D.*) Eſſay on the Medicinal Education of Children, tranſlated from the French. 1 vol. 8vo. London 1755.
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publication, vol. 14. p. 18. 117. 271. vol. 15. p. 164. 327. vol. 17. p. 165. 201. in which the ſententious quaintneſs, and good ſenſe of Bacon, are very happily imitated.

38. Buchan, (*William, M. D.*) Domeſtic Medicine, or a treatiſe on the prevention and cure of diſeaſes. 1 vol. 8vo. 18th edit. *anno* 1803.

39. ——— (*William, M. D.*) Obſervations concerning the diet of the common people. London 1797.

40. ——— (*A. P. M. D.*) Practical obſervations concerning ſea-bathing, and remarks on the uſe of the warm-bath. 1 vol. 8vo. London 1804.

41. Buffon's (*Count de*) Natural Hiſtory, tranſlated by William Smellie, 3d edit. vol. 2. ſect. 1, 2, 3, &c. of the nature of man, on his longevity, &c.

42. Bulleyn, (*W.*) Government of Health. 1595. 12mo. *Ames.*

43. Burdon's (*Henry*) Fountain of Health. London 1734.

44. Burton's (*John*) Treatiſe on the Non-naturals, and their influence on human bodies. York 1738.

45. ——— (*Henricus*) Tentamen phyſiologico-medicum, de uſu et effectu aëris puri in corpus humanum. Edinb. 1788.

46. Cadogan's (*William, M. D.*) Diſſertation on the gout, 6th edit. London 1771.

47. Canvane's (*Peter, M. D.*) Diſſertation on caſtor oil, printed at Bath. No year.

48. Caverhill's (*John, M. D.*) Treatiſe on the cauſe and cure of the gout. London 1769.

49. Champney, (*J.*) Medical and chirurgical reform propoſed, from a review of the healing art throughout Europe, particularly Great Britain. London 1797.

50. Charleton's (*Walter, M. D.*) Enquiries into Human Nature. London, *anno* 1680.

51. Cheyne's

51. Cheyne's (*George, M. D.*) Engliſh Malady, or a treatiſe of nervous diſeaſes of all kinds. 8vo. 2d edit. London 1734.

52. ———————— Eſſay on Regimen, &c. 8vo. printed *anno* 1740.

53. ———— ———— Natural method of curing the diſeaſes of the body, and the diſorders of the mind depending upon the body. 8vo. 2d edit. London 1742.

54. ———————— Eſſay on health and long life, 1 vol. 8vo. London 1745.

55. Chub on the virtues of chocolate.

56. Clerk's (*Rev. Sir William*) Thoughts on the means of preſerving the health of the poor, by the prevention and ſuppreſſion of epidemic fevers, 8vo. London 1790.

57. Clifton's (*Francis, M. D.*) Tabular obſervations recommended as the plaineſt and ſureſt way of practiſing and improving phyſic. London 1731.

58. ———————— Tranſlation of Hippocrates, on air, water, and ſituation, &c. 1 vol. 8vo. London 1734.

59. Cogan's (*Thomas*) Haven of Health. London 1612.

60. Colbatch, Generous Phyſician.

61. Cole's (*William, M. D.*) Medical eſſay on the frequency of apoplexies. Oxford 1689.

62. Collignon's (*Charles, M. D.*) Enquiry into the ſtructure of the human body, relative to its ſuppoſed influence on the morals of mankind, 3d edit. Cambridge 1761. Included alſo in his miſcellaneous works, in 1 vol. 5to. printed at Cambridge *an.* 1786.

63. Cook's (*Captain*) Method of preſerving the health of his ſeamen. London. No date.

64. Cornaro's Sure way of attaining a long and healthful life. Edit. 1724. New tranſlation, printed by White in London, *an.* 1779.

65. Corp's (*Doctor*) Eſſay on the changes produced on the body by operations of the mind, 8vo. London 1791.

66. Courteis's

66. Courteis's (*Th.*) Eſſays on the preſervation and curing of health. London 1704.

67. Cruſt of Bread, a treatiſe on its virtues and efficacy, ate early in a morning, faſting, by an eminent phyſician, 5th edit. London 1767. (By Sir John Hill.)

68. Cullen, (*Henricus*) Diſſertatio inaug. de conſuetudine, ejusque vi et effectibus in corpus hominum. Edinb. 1780.

69. ——— (*Edmund*) Tentamen inaug. de aëre et imperio ejus in corpora humano. Edinb. 1780.

70. ——— (*William, M.D.*) Inſtitutions of Medicine, 8vo. Edinburgh 1777-85.

71. ——————— A treatiſe on the materia medica, 2 vols. 4to. Edinburgh 1789.

72. Culina, Famulatrix Medicinæ; by Ignotus, 1 vol. 8vo. York 1804.

73. Curteis's Eſſays on the preſervation and recovery of health, in two parts. London 1704.

74. Derham's (*Rev. William*) Phyſico-Theology, 2 vols. 8vo. A new edit. London 1798.

75. Directions tending to health and long life. 1717. 8vo.

6. Directions and obſervations for food, exerciſe, and ſleep. 8vo. 1772.

77. Diſcourſe, (a) upon prodigious abſtinence, occaſioned by the twelve months faſting of Martha Taylor, the famous Derbyſhire Damſel: Proving, that without any mitacle the texture of human bodies may be ſo altered, that life may be continued without the ſupplies of meat and drink. Harleian Miſcellany, vol. 4. p. 41.

78. Dolæus upon the cure of the gout by milk-diet, to which is prefixed an eſſay upon diet, by William Stephens, M. D. London 1732.

79. Doſſie's

79. Doſſie's (*Robert, Eſq.*) Eſſay on Spirituous Liquors, with regard to their effects on health, in which the comparative wholeſomeneſs of rum and brandy are particularly conſidered, 8vo. London. No date.

80. Downman's (*Hugh, M. D.*) Poem on Infancy, or the management of children, 1 vol. 8vo. 5th edit. Edinburgh 1790.

81. Dropſy, (A ſovereign remedy for) publiſhed by deſire, for the public benefit, 3d edit. London 1797.

82. Duncan, (*Andrew, M.D.*) Elements of Therapeutics, 2 vols. 8vo. 1770 and 1775.

83. ——————— Heads of lectures on medical juriſprudence, 8vo. Edinburgh 1795.

84. Eaſton, (*James*) on Human Longevity, 1 vol. 8vo. Saliſbury 1799.

85. Ellis, Hiſtorical account of coffee. Lond. 1774.

86. Elyot's (*Sir Thomas*) Caſtle of Health, 1 vol. 12mo. London, printed by Thomas Terſpelet, 1541.

87. Eſſay on the moſt rational means of preſerving health, and of attaining to an advanced age; to which are added anecdotes of longevity, 8vo. London 1799.

88. ——— on health and long life, &c. London 1725. 8vo.

89. ——— upon nurſing, and the management of children from their birth to three years of age. London 1749. 8vo.

90. ——— on culinary poiſons. London 1781.

91. ——— on regimen of diet, &c. London 1740. 8vo.

92. Evelyn, (*T.*) Fumifugium, or the inconvenience of London's ſmoke and air diſſipated. London 1661. 4to.

93. Falck's (*N. D. M. D.*) Treatiſe on health, including obſervations on regimen, diet, and the means of preſerving health. London 1778.

94. Falconer, (*William, M. D.*) Obſervations on ſome articles of diet. Lond. 1770. 8vo.

95. Falconer,

95. Falconer, *(William, M. D.)* Obſervations on Dr Cadogan's Diſſertation on the Gout, 8vo. 2d edit. Bath *anno* 1772.

96. ——————— Obſervations on ſome articles of diet and regimen uſually recommended to valetudinarians, 12mo. London 1778.

97. ——————— Eſſay on the preſervation of the health of perſons employed in agriculture, 8vo. Printed *an.* 1782.

98. ——————— Diſſertation on the influence of the paſſions upon the diſorders of the body, 3d edit. Printed *an.* 1796.

99. Family Companion for Health. London 1729.

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130. Hallyngi, (*Edmundi*, Eboraceni Angli doctoris medici et profeſſoris Ingolſtadiani) de ſalubri ſtudioſorum victu, &c. libellus. *an.* 1602.

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282. ——————— Friendly advice to the gentlemen planters in the Eaſt and Weſt Indies, with directions for the preſervation of health and life in thoſe hot climates. 12mo. 1684.

283. ——————— The planter's ſpeech to his neighbours and countrymen of Pennſylvania, to which is added, the complaints of our ſupra-inferior animals. 12mo. 1684.

284. ——————— A diſcourſe of waters, ſhewing the particular virtues, wonderful operations, and various uſes, both

both in food and phyſic, the all-wiſe Creator hath endued this cleanſing element with.

285. Valangin, *(Francis, M. D.)* Treatiſe on diet, or the management of human life, by phyſicians called the ſix non-naturals. 8vo. London 1768.

286. Vaughan's *(William)* Directions for health, natural and artificial, together with two treatiſes on the preſervation of the eye-ſight. London 1633.

287. ——— *(Walter, M. D.)* Eſſay on modern clothing. 8vo. Rocheſter, 1792.

288. Venner, *(J.)* Straight way to long life, with a treatiſe on tobacco. 1650. 4to.

289. Verner's *(Tobias, M. D.)* Via recta ad vitam longam. London 1660.

290. View, (a ſhort) of the human faculties and paſſions. Edinburgh 1770.

291. ——— (a full) of the diſeaſes incident to children. London 1742.

292. Wainwright, *(Jeremiah)* Mechanical account of non-naturals, with an inquiry on the uſe of baths. Lond. 1707. 1708. 1737. 8vo. *et alias.*

293. Wallis's *(George, M. D.)* Art of preventing diſeaſes, and reſtoring health, 1 vol 8vo. London 1793.

294. Webſter, *(Charles)* Facts tending to ſhew the connection of the ſtomach with life, diſeaſe and remedy. 8vo. London 1783.

295. Welſted, *(Roberti)* de ætate vergente liber. 8vo. Londini 1724.

296. ——— de medicina mentis liber. Londini 1726.

297. ——— de adulta ætate liber. Londini 1725.

298. Whitaker's

298. Whitaker's (*Tobias, Doctor in Phyſic*) Tree of human life, or the blood of the grape; proving the poſſibility of maintaining human life, from infancy to extreme old age, without any ſickneſs, by the uſe of wine. 12mo. London 1638.

299. Whithurſt's (*John, F. R. S.*) Inquiry into the original ſtate and formation of the earth, 1 vol. 4to. 2d edit. chap. 14. "Of the period of human life before and after the Flood."

300. Wilkinſon, (*C. H.*) Effects of electricity in paralytic and rheumatic affections, &c. 8vo. London 1799.

301. Williams's (*J.* M. D.) Advice to people afflicted with the Gout, containing practical obſervations upon the treatment of patients in the different ſtages of that diſorder. 8vo. London 1764.

302. Willich's (*A. T. M.* M. D.) Lectures on diet and regimen. 1 vol. 8vo. 2d edit. London 1799.

303. Willan's (*Robert, M. D.*) Reports on the diſeaſes of London, during the years 1796, &c. 8vo. 1801.

304. Wilſon's (*Alexander, M. D.*) Obſervations relative to the influence of climate. 1 vol 8vo. 1780.

305. Wingfield, (*Henry*) Compendious treatiſe, gathered out of the chief authors of phyſic, containing certain precepts neceſſary to the preſervation of health, and long continuance of the ſame. Lond. 1551. 8vo. *Ames.*

306. Worlidge, Tractatus on cyder. Lond. 1678. 4to.

307. Wynter's (*John, M. B.*) Eſſay on bathing in the hot-baths at Bath. London 1728.

OMITTED.

308. Sydenham's entire works, tranſlated by John Swan, M. D 4th edit. 1753.

309. Ramazini, Of the diſeaſes of tradeſmen, tranſlated by Dr James. 1 vol. 8vo. London 1746.

310. Mudges'

310. Mudge's radical cure for a catarrhous cough. 1 vol. 8vo. London 1779.

311. Ruſh's *(Benjamin, M. D.)* Inquiry into the effects of ardent ſpirits upon the human body and mind. 8vo. Philadelphia 1804.

312. Tiſſot's eſſay on the diſeaſes of literary and ſedentary perſons. Tranſlated into Engliſh, 1768.

Obſervations regarding the preceding Liſt of Britiſh Authors on Health and Longevity.

IT cannot be doubted, that ſeveral volumes might have been inſerted in the preceding Catalogue, which have eſcaped the reſearches of the Author; but it is very improbable, that many publications of any real note or merit have been omitted. In MACKENZIE'S *Hiſtory of Health* there are but ſixteen Britiſh Authors mentioned; and in the extenſive *Catalogues* of HALLER and of PLOUCQUETT, only ſixty-two; ſo that the additional number, in this liſt, is very conſiderable.

CONCLUSION.

IT will now be proper to give a general account of the number of different treatiſes or volumes contained in the preceding liſts.

	Number.
Number I. Foreign Books on Diet, &c. -	1420
—— II. Ditto on Longevity, -	105
—— III. Ditto on Old Age, - -	41
—— IV. Britiſh Authors, - -	312
Total,	1878

Can

Can any thing more decidedly prove the neceſſity of condenſing human knowledge, than to ſee ſuch a maſs of materials, regarding points of ſuch infinite conſequence to mankind, with which every individual ought in ſome degree to be acquainted, and yet which is hardly acceſſible to any one, at leaſt to any conſiderable extent. Even in the beſt public libraries, (thoſe not excepted where the the collecting of books on medicine is the profeſſed object), a very ſmall proportion of the works above enumerated are to be met with; and if Encyclopedias are conſulted, though theſe works profeſs to be collections of human knowledge, yet, with the exception of the *Encyclopédie Methodique*, printed at Paris, *an.* 1798, (in which there are ſome valuable obſervations, and the plan of a complete treatiſe on the ſubject), very little information will be obtained under the heads of Health and Longevity.

How fortunate would it be, if the nations of Europe, inſtead of haraſſing each other with perpetual wars, were to combine for the purpoſe of promoting their mutual information and happineſs? The foundation of this ought to be laid, firſt, in the collecting of uſeful knowledge; ſecondly, in the arranging it in a proper form, and within a moderate compaſs; and thirdly, in the diſſeminating it as much as poſſible.

The warlike expences of a ſingle week, for Great Britain alone, would be found more than adequate, completely to effect ſo glorious a purpoſe!

ADDEN-

ADDENDUM.

SINCE the preceding Catalogue was drawn up, a work was recommended to my attention, entitled, An Attempt towards a Library of State-Medicine, or Medical Jurisprudence and Medical Police, from its commencement to 1784, by Dr C. F. DANIEL *. It contains an arranged catalogue of all authors who had written on these subjects previous to that time. As many of the departments of his subject are connected, more or less, with Longevity, had the work fallen sooner into my hands, it would have enabled me considerably to extend my list, but without producing any very material advantage to the reader; for the additions would have principally consisted of treatises in the German language, most of which never reached this country, and would now be sought for in vain, even in Germany.

* Dr Christ. Fred. Daniel's "Entwurf einer Bibliothek der Staats-Arznei-" kunde, oder der gerichtlichen Arzneikunde und medicinischen Polizey, " von ihrem Anfange bis auf das Jahr 1784." 8vo. Halle 1784.

END OF VOL. II.

APPEN-

APPENDIX.

APPENDIX

Communications to, and Correſpondence with, Sir JOHN SINCLAIR, *on the ſubjects of Health and Longevity.*

INTRODUCTION.

IT was in the year 1800, that I firſt was led to draw up a ſhort paper on the ſubject of Longevity, which I ſhowed, in MS., to a few particular friends. I ſoon found, however, that little information could be procured by manuſcript circulation, and was thence induced to print ſome general obſervations, entitled, "Hints on "Longevity," which were circulated in the ſpring of 1801, and procured me ſome intereſting communications; in particular, the valuable return from Greenwich Hoſpital, which will afterwards be printed. I was thus enabled to draw up the Eſſay on Longevity, included in a volume of Miſcellaneous Eſſays in 8vo. publiſhed *anno* 1802, a work which was carried on in a ſtate that hardly furniſhed me with any proſpect of living till the period when I am now writing, and, thank God, by attending to my own rules, in perfect good health.

Several extra-copies of the eſſay on Longevity were printed and circulated; and the conſequence was, a number of additional communications, which I have reſolved to annex by way of appendix to vol. II. as that volume

would otherwiſe be extremely deficient in point of ſize, and as I am anxious to have ſo many unconnected and looſe papers arranged into ſome form.

One of the earlieſt communications I received, was from a friend in Berkſhire, who found in his library a number of rules for diet and regimen, written in Latin, as far back as the year 1648, in anſwer to the general queſtion, "By what means a perſon might be enabled to "prolong life to the lateſt period?" I propoſe to begin the numbers in the appendix with the tranſlation of that paper, more eſpecially as theſe rules are referred to in the ſubſequent moſt valuable letter from the Chevalier Edelcrantz, which I cannot too ſtrongly recommend to the reader's attention.

NUMBER I.

Rules, by the obſervation of which a perſon will be enabled to prolong life to the lateſt period. Originally written in Latin, anno 1648.

1. The ſtomach ought never to be overloaded with food, otherwiſe the body will be rendered unfit for exertion.

2. Moderation in exerciſe, food, drink, ſleep, and venery.

3. No freſh food ſhould be taken, unleſs the preceding meal has been properly digeſted.

4. The meals ſhould not be uniform; but ſupper always lighter than dinner.

5. Exceſs in former meals muſt be corrected by a ſubſequent abſtinence.

6. All

6. All food ſhould be duly maſticated before it be ſwallowed.

7. The quantity of drink ſhould always be proportioned to that of ſolid food.

8. No drink ſhould be taken until a due portion of ſolid food has been ſwallowed.

9. A variety of diſhes ought not to be eaten at the ſame time.

10. It will be adviſable to refrain from a meal, (dinner), once a week, particularly when the body appears to require leſs food.

11. Bodily exerciſe ſhould be ſo managed once a-day, as to excite the natural heat (glow); and before a meal. The advantages reſulting from ſuch practice are thus deſcribed by Fulgentius: "Exerciſe," ſays he, "contributes to the preſervation of human life; it diſſipates all ſuperfluous humours of a plethoric habit; it invigorates our faculties; it is a gain of time; the enemy of idleneſs, the duty of the young, and the delight of the aged. For exerciſe diſengages and expels, through the pores, all ſuperfluous humours; whilſt the greateſt injuries may enſue from a contrary conduct: hence the poet obſerves, "Eaſe is not to be acquired unleſs it be combined with toil. For indolence is generally attended with diſſolution."

12. In taking food, liquids and ſoft ſubſtances ought to precede thoſe of a dry and ſolid nature.

13. Between meals, both ſolid and liquid food ſhould be avoided.

14. The bowels ſhould be regular every day, either by nature or by artificial means.

15. Extremes of heat and cold, with reſpect to food, drink, and air, are equally to be guarded againſt.

16. Sleep ought not to continue leſs than ſix hours, nor exceed eight.

17. Immediately after a meal, and with a full ſtomach, it is hurtful to engage in reading, writing, or deep reflections.

18. Violent exerciſe, ſhortly after a meal, ought always to be avoided.

19. When the body is in a languid ſtate, all the limbs ſhould be vigorouſly ſtretched.

20. Drink ſhould never be taken on an empty ſtomach: as, in that ſtate, it cannot fail to prove exceedingly hurtful by agitating the nerves. Galen ſays, in the ſecond Aphoriſm, 21, if a hungry perſon drink wine before he eat, he will ſpeedily be attacked with ſpaſms and delirious ſymptoms. Nor ſhould wine be taken (habitually) after meals; becauſe it unnaturally accelerates the digeſtion, propels the food before it is properly digeſted, and lays the foundation of obſtructions and putridity.

21. Wine ſhould never be taken immoderately; and it would be adviſable, as much as poſſible, to abſtain from its uſe, becauſe it affects the brain; hence, no perſon of a weak organization ſhould venture to drink it, unleſs in ſmall quantities, or diluted. Serapion remarks, "Wine "fills the head with many vapours."

22. The bread ſhould be of the beſt quality, ſoft, (not too ſtale,) and mixed with a ſmall portion of ſalt.

23. Cheeſe, and all the artificial preparations of milk, ought to be avoided; though pure milk, when mixed with ſugar, may not be deemed unwholeſome during the ſummer. Milk and water, or whey, is a ſalutary beverage at all ſeaſons.

24. Fiſh ſhould be ſeldom eaten, and then they ought to be tender and well dreſſed, with the addition of vinegar, ſpices, and other ſauces,

25. Oyſters,

25. Oyſters, and all ſhell-fiſh, ſhould be avoided, becauſe they afford only a cold, ſlow, and viſcous nouriſhment."

There are many uſeful hints in theſe rules, though ſome of them are not applicable to general uſe, according to the modern ſtyle of living.

NUMBER II.

Letter from the Chevalier EDELCRANTZ *of Sweden, to Sir* JOHN SINCLAIR, *on the ſubjects of Health and Longevity.*

MY DEAR SIR,

THE art of preſerving health, and giving longevity to man, forms a link in that chain of uſeful purſuits to which you have devoted all your time. My obligations, for the communication of your intereſting thoughts upon this ſubject, are augmented by the advantage and information I have derived by peruſing them; but I fear, in obeying your orders, and preſenting you my ill-digeſted remarks, I ſhall only dilute their ſubſtance, without adding in the ſmalleſt degree to their value.

This little paper, and the tranſlated rules, (ſee Number I.) contain, in a ſmall compaſs, the eſſence of many books. The firſt of theſe rules, *not to overload the ſtomach with food*, includes nearly the third part of the dietetic ſcience; but the difficulty is to know the limit. Our liberal mother, Nature, has, however, furniſhed men with a kind of *index* or warning, for their ſelf-preſervation, in this as in many other caſes, which I think is one

her greateſt benefits to the human race. This index is *pain*. It is our firſt and ſureſt guide in life, always watching when reaſon is aſleep, which without its aid would be of little uſe, commonly admoniſhing us by degrees: if its firſt milder warnings were duly attended to, its ſubſequent ſterner voice would ſeldom be heard.

All exceſſes are indicated by *pain*. Thoſe of the table are commonly followed by uneaſineſs in the ſtomach, heavineſs, propenſity to ſleep, &c. But as theſe ſymptoms only ſerve to awaken the attention for the future, ſome perſons have contracted a habit of provoking *vomiting* when they pleaſe, which is a ſad, but uſeful remedy, to correct this kind of intemperance. Drugs to excite this evacuation ſhould never be recurred to without great neceſſity. The old rule, to leave off eating before complete ſatiety, may perhaps be found the beſt, if it can be brought to a conſtant habit.

Temperance in food, drink, exerciſe, &c. as well as many other dietetic rules, could be included in one general principle of the moſt extenſive application, *Moderation in all kind of exertions, either of the body or of the mind*. Eating and drinking certainly produce ſtrong exertions of the digeſtive organs, particularly the firſt. Animals do not receive nouriſhment by the whole quantity they eat, but by that part only which is duly digeſted. The exceeding part produces an emaciating effect, and accelerates their deſtruction. It is a known fact alſo, that immoderate eaters in general live a ſhorter time than immoderate drinkers.

Exerciſe is of two kinds, *active* and *paſſive*, to which we might add a third, a compound of both. This diſtinction is of material importance, but in general not ſufficiently attended to. Both are uſeful; both are neceſſary; both may be carried to exceſs, which exceſs is indicated by pain, and

is

is called *fatigue*. Every body knows that great fatigue may be induced by very little exercise, when it is of the *active* kind, with strong muscular exertions; and very little fatigue by much *passive* exercise, as sailing, travelling in easy carriages, &c. But many persons confound the effects, and think they have taken a great deal of exercise when they are extremely fatigued, which is often very erroneous. Exercise is in many cases very useful; fatigue, in my opinion, never. Riding on horseback is an excellent active and passive exercise. Walking, moderate exercise combined with fatigue. Standing a long time, much fatigue and no exercise at all. By a neglected discrimination in this respect, strange and hurtful mistakes are committed every day, by an infinite number of persons, especially convalescents.

I have no objection against the 4th rule, which prescribes that supper should be lighter than dinner; but in general the difference in quantity in meals ought to be regulated by two circumstances, the intervals of time and the degrees of exercise taken between them. If these could be equal, I think the meals should be nearly equal also.

The 7th rule is generally true, but a little too vague in its application. Appetite is the best regulator for solids, and thirst for liquids. We may be very thirsty, and feel no appetite at all.

I would not subscribe to the rule which condemns a *variety of dishes*, nor do I think that any direct proof for it exists. I believe that in a healthy state, and if the due *quantity* is not exceeded, the variety of food is a matter of little importance: nor seems a perfect simplicity in this respect to be conformable with the intentions of nature, whose liberal hand offers to all animals an infinite store of different food for their support. Cattle do not live in pastures upon one plant or kind of grass only; and

although

although when kept in houſes, with leſs variety of food, they may produce more milk or grow more fat, theſe are conſequences of increaſed quantity of aliment and of want of exerciſe; but I do not think they increaſe in agility, vigour, and health. The infinite variety of ſolids and liquids which animal bodies are compoſed of, ſeems alſo to require a correſponding diverſity of food to aſſiſt the aſſimilating power of the digeſtive organs.

The beſt reaſon produced againſt variety of diſhes, is their creating an artificial appetite, by which the due quantity is exceeded; but that cannot be the caſe if *moderation* is obſerved, and made habitual. In a diſordered ſtate of the body, the caſe is evidently different, and ſome kinds of food may then be found injurious to the altered ſtate of the internal parts.

Refraining from a meal at fixed periods, and even more frequently in caſe of intemperance, is a practice, the advantage of which is confirmed by the experience of all ages. It reſtores the force of weak ſtomachs, nearly as ſleep thoſe of the whole body, and acts, I am perſuaded, in the ſame manner by reſt or *ſuſpenſion of action*. The general cuſtoms and dogmas concerning the obſervation of regular *faſts*, *baths*, &c. which exiſted among the greateſt part of poliſhed nations in the moſt ancient times, and were conſidered by them as mere religious rites, were probably, as well as many other public inſtitutions, the origin of which remains unknown, reſults of a profound wiſdom and a long-continued experience, combined with the exerciſe of piety, merely to give them a more ſacred and reſpectable authority.

Inſtead of total abſtinence, I have ſometimes, in caſes of trifling uneaſineſs or want of appetite, found it very beneficial only to *poſtpone* eating ſome few hours. The ſubſequent digeſtion has been commonly by this means rendered

rendered more eaſy, and my ſtate of health the following day evidently improved.

The order in taking firſt either liquid or ſolid food, ſeems to me to be indifferent, which is confirmed by the various practices of different countries. Beſides the rules 8. and 12. ſeem to be in this reſpect contradictory.

To have the bowels regular every day, ſuppoſes a very regular mode of life, which perhaps few people can enjoy. If no uneaſineſs is felt, I think the reſt is of no great conſequence; but from my own experience, I am of opinion, that all artificial means, excepting glyſters with pure water, (which act mechanically), are more or leſs hurtful. The beſt means in ordinary caſes, which ſeldom fail of ſucceſs, is refraining from the next meal, or only poſtponing it. Phyſics and laxatives act commonly as ſtimulants, by increaſing the exertions of the organs and the quantity of action; abſtinence from food reſtores their force, by diminiſhing the ſame, or giving them reſt. The difference of the conſequences is evident.

Complete abſtinence from *wine* ought perhaps not to be eſtabliſhed as a general rule. To many conſtitutions, and amongſt them my own, it proves evidently hurtful; to others, it is the moſt beneficial reſtorative of force and ſupport of life. Experience is here, as in moſt inſtances, the ſureſt guide.

In the courſe of theſe reſearches, it certainly would be very intereſting to know, why (the human body, being equally organized in all individuals, as far as anatomical obſervations ſhew), do not the ſame general cauſes produce the ſame effects upon all? What is the real difference between different *conſtitutions* or *temperaments?* Is it founded upon difference in organization, hereditary or not? or only the conſequence of a certain continued manner of life and habit? But this inveſtigation, though

uſeful

uſeful in its aim, would only lead into an endleſs labyrinth of ſpeculations, whoſe darkneſs the vain efforts of the greateſt philoſophers of all ages leave very little hope of ſeeing diſpelled.

In the uſe of *wine*, not only the quantity, but, perhaps more than in other things, the *quality* ought to be attended to. One bottle of adulterated wine can produce effects, which, though the cauſe is unperceived, will poiſon with diſeaſe the courſe of a whole life. A German of the name of Hahnemann, and ſome other chemiſts, have invented liquors, a few drops of which ſerve to detect heterogeneous mixtures in wines. They are very cheap, and ought to be kept in every houſe.

The 19th rule ſeems to be the reſult of experience, and is analogous to an obſervation which has at various times occurred to myſelf, that in a languid ſtate, and in ſome nervous complaints, when reſpiration is exceedingly weak and ſlow, it tends very much to increaſe the warmth, and reſtore the vigour of the whole ſyſtem, if you *force* the organs to perform their duty, by ſtrong inſpirations and expirations of air. A mild perſpiration and ſweat is ſometimes the immediate conſequence of that *voluntary* exertion. I have alſo in ſome caſes found a very ſenſible effect by a contrary exertion in *retaining* the reſpiration for a ſhort time; but I have not experience enough to venture to ſtate, with any degree of probability, when and how far it may prove beneficial. According to the philoſophical theory of reſpiration, its diminiſhed action ought to produce a *cooling* effect.

Reſpecting the *number* of meals, it ſeems very probable that the ſame quantity of food, taken at two or three intervals in a day, is more beneficial, than when taken at once; but as it is difficult, if not impoſſible, to refrain at each time from eating more than the half or the third part

of

a ſingle meal, it may perhaps be more prudent for healthy perſons ſtrictly to adhere to the rule as mentioned in page 20, not to eat more than one ſingle meal each day. But very old perſons, weak conſtitutions, debilitated by ſickneſs, and convaleſcents, will probably find it more convenient to divide into different periods the difficult and laborious taſk of digeſtion.

Clothing is certainly an object of the greateſt influence upon health, and moſt worthy of attention. It is in my opinion, in the northern climates, the very *firſt neceſſary of life*. Exiſtence may be protracted more than eight days without *food*, but a few hours expoſure to *cold*, unclothed, will in our winters cauſe inevitable death. Nature, in having withheld from man thoſe preſervations againſt the inclemency of ſeaſons, which ſhe has granted to all other animals, has endowed him with *reaſon*, in a great meaſure to ſupply this firſt of all wants. Nevertheleſs, n this reſpect, ſtrange prejudices ſtill prevail. One of them is, not to be warmly clothed, by reaſon that ſlight clothing and frequent expoſure to cold tends to harden the body, and render it leſs tender and ſuſceptible of the ſudden impreſſions and variations of the elements. I have no doubt that this will be the effect in a certain degree. I alſo believe, that *too warm* clothing may ſomewhat weaken the conſtitution; but in caſe of exceſs on either ſide, the bad conſequences of the firſt, (too thin clothing), are infinitely more hurtful and fatal than of the other: and I am convinced, that many thouſands every year fall victims to this prejudice, which ſeems to be confirmed by the liſts of mortality in the northern countries, ſtating that three out of four deaths are the conſequences of rheumatiſms and cold.

Nothing is more common than to hear people at an advanced age ſay, that it is *too early* for them, being in a good

good ſtate of health, and feeling as yet no pains of gout or rheumatiſms, to wear flannels or warm clothing, which it is time enough to take when theſe complaints arrive. Strange miſconception! It is not to *cure* theſe diſeaſes warm clothing ſhould be applied; it is to prevent them. Often and unexpectedly theſe heroes, boaſting of a ſtrength ſuperior to elements and ſeaſons, are laid proſtrate by an apoplectic fit or a peripneumony, before their *flannel-age* arrives, when in the ſame time a weak conſtitution, troubled, it is true, by a conſtant attention to uſe of reaſon for its ſelf-preſervation, protracts its life, in tolerable health, to a remote period.

I think from my own experience, that clothing ſhould always be thick enough to prevent the *ſenſation of cold*, which is the *index* given by nature to put us upon our guard, and at the ſame time not warm enough to produce the *ſenſation of heat*, which is the *index* of the other extreme. But as of theſe two ſenſations, as far as they are effects of clothing, that of cold is much more unpleaſant than that of heat; nature itſelf ſeems to have warned us, that the extreme on one ſide is more dangerous than that on the other.

When I ſay that the *thermometer* ſhould always be conſulted in clothing ourſelves, I am ſure I advance an opinion, which to the greater number, even of thoſe who uſe that inſtrument, will appear ridiculous. But if we conſider the application of it, either to ſatisfy a mere curioſity in knowing and telling our acquaintances how many degrees it has ſunk or riſen every day, or to regulate one of the moſt important points for our health, we ſhall ſoon ſee which of the two is moſt ridiculous or contemptible,—the common labourer, who never heard the name of ſuch a contrivance; or the enlightened and refined man of the higher claſſes, who knows its principle and effect, conſults

it

it regularly every day from curiosity, and never applies it to its real use.

As the temperature of air is subject to many changes and variations every day, and besides no mathematical exactness in clothing can be attained, the interrupted equilibrium between warmth and cold by these causes can easily be restored by two simple means, almost always in our power, *exercise* or *rest*. The first supplies a deficiency, the second discharges a superabundance of heat.

Great attention to clothing is necessary in going from the open air into the house, or from exercise to rest, and *vice versa*. When the difference of temperature between the external air and the house is inconsiderable, it may be useful to put on a great-coat when returned home, instead of doing it when going out. The exercise in the open air produces the necessary degree of warmth, which in the chamber, in a sedentary state, can only be supplied by additional clothing. Another observation of the same kind is, that the act of *digestion* is very much facilitated and performed in a shorter time, if after a meal, particularly when remaining sedentary, an additional coat be put on.

I beg pardon, Sir, for the trivial nature of these remarks, but they are facts, not speculations.

Woollen cloth next the skin is of very great use, and now very generally worn. I always used it, even in summer, these twenty-five years past; and though condemned before that period to perish by hectic diseases, I never since have felt any complaints of that kind. Direct philosophical experiments prove that *woollen* cloth *attracts more moisture* than *linen*; consequently, its preference in absorbing perspiration, and preventing the stagnation of perspirable matter in the pores, is evident. Nevertheless, I sometimes, in hot seasons, have felt a considerable ease, (abstracting the cooling effect), from changing it with linen for a short time.

time. A more improved ſtate of the ſcience of nature, in ſome future period, may aſcertain, if this effect is owing only to its greater power of conducting *heat* or *electricity*, or both.

It is certainly beneficial that the air in houſes and other places of abode ſhould be free and pure; but as it is equally neceſſary to avoid currents of cold air in the rooms, the pernicious effects of which, as acting upon the body when in a ſtate of reſt, and ſtill more upon a part of it, have been proved, by frequent experience, to produce gout, rheumatiſms, ſore throats, toothach, and a whole family of ſuch like diſeaſes, much care ſhould be taken to keep a medium between the two extremes, and to ventilate rooms ſufficiently, but not to maintain in them a conſtant *circulation* of cold air. That medium, I preſume, is not in all countries duly obſerved, where, from prevailing prejudices, their houſes are ſometimes rendered more dangerous habitations than the open air.

Probably very few rooms (even in countries where the chimneys are conſtantly ſhut, and the double windows almoſt hermetically cloſed, without any injury to the health or longevity of the inhabitants) are *air-tight* enough to prevent a ſufficient, although inſenſible, perpetual exchange between the internal and external air, cauſed by winds, fire, and difference of temperature, and which takes place, if not with each opening of the doors, at leaſt through innumerable crevices in the materials and parts the houſes are compoſed of.

Eudiometric experiments made in different parts of the globe, ſhew that there exiſts in the *ſalubrity* of the common air, (the ſalubrity of the climate depending on other cauſes), for *reſpiration* much leſs difference than is generally ſuppoſed, and add ſome probability to the opinion, that the benefit of enjoying the open air in the country, depends as much upon the exerciſe which commonly accompanies

companies it, and *perhaps* the exhalations of plants, as upon the *internal purity* of the air. But in great towns, particularly in the morning, which is the moſt common time for ventilating rooms, the external air is very ſeldom purer than the internal, and the exhalations of ſtreets and of the chimneys, which fill the atmoſphere, will probably with no advantage be uſed as equivalent to thoſe of the vegetation in the country.

The manner of heating rooms is an object of no leſs conſequence than that of ventilating them. Were I not fearful of offending generally received opinions, of appearing partial, being myſelf an inhabitant of a more northern climate, or prolix in producing my reaſons, I ſhould venture to prove, that ſome highly civilized countries could in this reſpect receive improvements from others which are leſs ſo, but where a much greater neceſſity, as I preſume, has brought this art to a greater perfection. We are of opinion in the north, that it is preferable to feel the effect of fire than merely to ſee it; that enjoying an equal moderate temperature, ſurrounding the whole body in every part of the room, is more uſeful, and even more agreeable than a ſtrong degree of heat applied only to a part of it, in the vicinity of the fire-grate; and our ſtoves are calculated and conſtructed agreeably to theſe principles. I may alſo mention, that they conſume leſs than one-fourth of the fuel commonly uſed in open chimneys.

Next, as to the obſervations upon *ſore throats*, in the valuable paper before me, I beg leave to mention the reſult of my experience with regard to that complaint, in as much as it is an *effect of cold*. Being very often afflicted with it, and endeavouring to diſcover the cauſe, it occurred to me, that there is no reaſon why that delicate part of the body, which in day time is well clothed, and by a continual motion ſubject to great friction and tranſpira-

tion, ſhould in the night, when, by ſuſpenſion of motion and currents of air, it is ſtill more expoſed to cold than in the day, remain *uncovered*, or much more ſo than the other parts, which are well preſerved in a warm bed. From that time I have always uſed a thin collar of fleecy hoſiery in the night, and ſomewhat thicker when the complaint re-appeared, which was ſeldom the caſe.

I perfectly agree with you, Sir, in the neceſſity of making *public baths* a part of general police in every country: and I ſuppoſe the uſe of bathing not to be confined to cleaning the body alone, and opening its pores, but alſo, and perhaps more, in abſorbing a too great, or reſtoring a deficient internal heat. And probably at ſome future period it may be proved, that this is the moſt effectual mean for preſerving the internal equilibrium of the electric fluid, which, in the animal functions, performs ſo active a part, and whoſe conſtant, though unremarked developement, is rendered probable and intelligible by the new galvanic phenomena.

In *bathing*, great attention ſhould be paid to the *degree* of temperature. A neglect thereof has proved fatal to many individuals; for, although very ſtrong and healthy perſons may permit themſelves ſome latitude in this reſpect; and although particular diſeaſes may require ſtill greater extenſions of temperature, which it belongs to able phyſicians to determine; yet I am convinced by experience, that for common and dietetic uſe, the greateſt benefit is derived from *refreſhing* and from *warming* baths, when they are not more than four degrees either over or under the natural temperature of the human body, that is, not under 90° and not above 98° Fahr.

To the very juſt remarks upon the preſervation of the *eyes*, I beg leave to add ſome obſervations concerning a *moderate uſe of light*. It is a fact confirmed by experience, that

that too much light is hurtful. Many perſons have loſt their ſight by living in rooms with white walls, or by having their windows expoſed to ſuch walls ſtrongly reflecting the light of the ſun. The action of this moſt ſubtile of all fluids entering and penetrating to the moſt intimate receſſes of the human body, muſt be great in proportion to its infinite velocity, and though very little felt in every individual moment, cannot fail to produce a ſum of effects in a certain ſpace of time, perceived by wearineſs and pains in the eyes, by a certain uneaſineſs, fatigue, and heat, communicated to the whole ſyſtem. The following experiment tends to prove this opinion. In two rooms adjoining each other, of the ſame ſize, expoſure, and temperature, I felt a very oppreſſing ſenſation of heat in a ſummer's day. I then had the ſhutters completely cloſed in one of them by a ſervant, making it as dark as poſſible, and immediately afterwards, proceeding thither from the other, I found myſelf in a few moments refreſhed as by a cold bath, although the temperature of the air, as ſhewn by a thermometer, was not altered at all in theſe few moments. The ſenſation, which was a very real one, ſeems to me only to be accounted for by two cauſes, 1*ſt*, A diminiſhed action of the *light* upon the eyes and the interior parts of the body, producing a leſs interior heat; and, 2*d*, A diminiſhing of the *radiant heat* of the ſun, interrupted by the ſhutters, which, as later experiments ſhew, is different from *communicated* heat, and although not increaſing the temperature of the room, may poſſibly affect animal bodies. Hence the following rules may be drawn:

1*ſt*, The light *admitted into rooms* is to be ſo proportioned by ſhutters, Venetian-blinds, or curtains, that it may be perfectly ſufficient for uſe, but neither ſtronger nor weaker than neceſſary. Strong exertions of the eye, to pro-

duce an extreme contraction of the pupil in one caſe, and an extreme dilatation on the other, are equally pernicious, although the firſt is more ſo, by the immoderate impreſſion of light received in the ſame time on the retina.

2*d*, The effect of light in the open air is beſt moderated by *coglars*, made, not of green, but of *blue* glaſs, exactly the colour of the ſky, which, interrupting a quantity of ſuperfluous rays, give relief to the ſight, and a real refreſhing ſenſation to the whole body in ſummer.

Amongſt ſome hundred perſons whom I have ſeen try this little inſtrument, during ſtrong ſunſhine, not one has failed to praiſe the grateful ſenſation he felt; and ſtill it is very little uſed.

It is too raſh of me, perhaps, to oppoſe a practical idea, without having tried it; but I feel myſelf ſtrongly inclined to doubt the effect of *rubbing* human bodies *with oil*. Its firſt effects moſt probably would be, by filling the pores, without poſſibility of evaporating, as watery and ſpirituous fluids, to oppoſe an invincible reſiſtance to perſpiration, interrupting, by that means, one of the moſt important functions of animal life. Then, if it could penetrate farther, and be abſorbed by the interior canals and their ramifications, the very heterogeneous nature of oil in reſpect to all the circulating animal fluids, gives ſome reaſon to ſuſpect that by its admiſſion ſtrange diſorders might take place. With regard to its making the ſkin ſoft, if that effect be of any moment, it will be more perfectly attained by water, which moſt eaſily penetrates all animal ſubſtances, and renders them more flexible than oil. The parts of animal ſolids or fluids diminiſhed by the effects of *age*, whether unctuous or not, will, I am afraid, never be reſtored by any means in the power of nature or of art; and the wrinkles,

wrinkles, which are a mechanical effect of the decay of these substances, and of the diminished elasticity in the muscles, and the fibres of the skin, never more plenished. The celebrated Lord Bacon proposed once to cover animal bodies with wax, or resinous mixtures, in the hope to prevent the constant diminution of substance caused by perspiration, and to protract life by that means beyond its usual limits; but this fanciful idea, I presume, has never been tried. The first effect certainly could not fail of taking place; but the other, I am afraid, would be quite the reverse of what this great man intended.

There certainly is, as you observe, Sir, much truth in the comparison of our bodies with a *machine;* which being one of the most complicated, also most easily gets out of order. And though I am persuaded, that in general the human frame does not wear out by mere use, because diseases, violent accidents, and other fortuitous cases, often anticipate the term of its end by such causes; yet I am convinced, that as life consists in *motion*, external and internal, and no motion, according to the laws of nature, can be conceived without *friction*, as no friction without *wearing;* this last, though to a certain degree repaired by organs made for that purpose, cannot fail to produce, after the age of maturity, a slow and insensible alteration in the parts, rendering hard substances brittle, elastic ones flaccid, fluids viscous and thick, all more and more incapable of performing their respective duties; suspending, by these irresistible effects, their functions successively, and causing at last, by an entire cessation of motion, what is called a *natural* death. The reparation granted by nature, and performed principally by the stomach and nutritive organs, does not act uniformly and regularly at the different periods of life. In childhood it acts with excess, adding to the substance more than the loss by wearing or

the animal functions; in a mature age it is equal with them; and in the decline, defective in its operations. This general order of nature can never be changed nor altered, though it may be a little protracted by art and by the uſe of our intellect. But how inſufficient is reaſon to penetrate into the profound ſecrets of animal life! Who will ever explain this vivifying ſpark, this organizing power, which, kindled in a ſmall inviſible particle, expands by its own force, compoſes and decompoſes elements for its uſe, ſeemingly ſuperior to the general laws of matter, firſt increaſes by action and reſiſtance, then, as fatigued, ſtops its progreſſive motion, ſtruggles a time againſt an unrelenting foe acting within its own boſom, weakens and decays by the ſame exertions which gave it increaſe and ſtrength, and at laſt ſinks down immoveable and exhauſted, under the unceaſing and irreſiſtible laws of its parent and murderer, Nature!

The *reparation* of the human frame, as ſtated above, is chiefly performed by the *nutritive* faculty: but even this is ſubject to decay; and an age will neceſſarily arrive, when neither quantity nor quality of food will longer ſupply any nouriſhment, by the incapacity of the digeſtive organs; as, in the trivial compariſon of life with a lamp, no ſupply of oil can ſupport the flame, when the *wick* is conſumed. To prevent old age, a new ſet of organs would be neceſſary, to repair thoſe of the ſtomach, and another again for thoſe, and ſo on without end. In ſhort, in order to extend life beyond its natural limits, man ſhould not be what he is; he ſhould be an infinite being. But theſe natural limits certainly lie far beyond the common average length of life, and may be much extended by a proper attention to dietetic rules, founded upon the above-mentioned principles. Therefore, conſidering life as it really is, a *conſtant motion* of every one of the minuteſt

minuteſt parts of the body, even when all voluntary motions are ſuſpended; having found by experience that *exerciſe* or external motion is neceſſary, in a certain degree, to ſupport the internal, but that this motion is accompanied by a *wearing* or deperdition of ſubſtance, which muſt be repaired by food and action of the digeſtive organs; knowing that even theſe are ſubject to decay, and their ſtrength to be exhauſted by immoderate action; feeling that *extremes* of cold and of heat are both hurtful to our conſtitution, and that Nature has not without intention fixed for men in all climates the *ſame degree* of interior heat: I am of opinion, that the ſcience of dietetics could be comprehended within theſe four general rules:

Moderation in *internal motions*, including paſſions, deſires, &c.
Moderation in *external motions* or exerciſe.
Moderation in *eating* and *drinking*.
Moderation in *heat* and *cold*.

Thus the problem reſolves itſelf into only one general principle, containing the key to phyſical and moral health, to *longevity* and *happineſs*: a ſingle word, very well known and very little practiſed, *Moderation*.

But, Sir, as to generaliſe much is to determine very little, and commonly ſerves only to lead from practical and uſeful things to abſtract ſpeculations, I beg leave to add ſome few remarks, of a more direct application to the preſent ſubject.

Men, at the age of maturity, ſhould, in my opinion, require very inconſiderable quantities of *food* for the ſupport of life, if ſtrong exerciſe did not cauſe a great diminution of ſubſtance, which ought to be reſtored. Men, in general, ſhould want very little *exerciſe* for ſupporting the internal motion and the animal functions, did not in-

temperance in aliments, cauſing an imperfect digeſtion, and different obſtructions in the interior, require the artificial help of external motion againſt thoſe evils.

Hence it ſeems to follow, that,

1*ſt*, *Great quantity of food* is ſometimes a *neceſſary* evil, in order to remedy the bad effects of immoderate active exertions.

2*dly*, *Strong exerciſe* is alſo ſometimes a *neceſſary* evil, in order to ſubdue the baneful conſequences of intemperance in food.

In both caſes the *action*, and conſequently wearing, increaſes much above what the ſupport of life naturally requires; and the whole ſyſtem ſuffers by two cauſes,—the *evil* itſelf and the *remedy*.

Hence I conclude, that it would be conducive to longevity, to *take as little food*, but, at the ſame time, as *little exercise as poſſible*. The more *paſſive* this exercise is the better. In exceeding the application of this precept, the *index* of our parent nature will not fail to warn us, if duly attended to.

Exerciſe and *clothing*, in many caſes, mutually aſſiſt and ſupply each other's defects. Thus, as clothing cannot always be exactly proportioned to the temperature, a ſlight degree of exercise ſupplies the deficient warmth, and the equilibrium is reſtored. When exercise is requiſite, but cannot be taken, the additional warmth obtained by increaſed clothing, will, in ſome meaſure, procure the ſame benefit.

It ſeems to be a general law and condition for health, to preſerve as much as poſſible the *equilibrium* between all the parts and active powers of man; that is, not to expoſe any ſingular part or faculty to too great an intenſity of action in proportion to the others. A ſmall current of cold air, acting only upon a *ſingle part*, will produce a rheumatiſm,

rheumatiſm, while the *whole body*, expoſed to air of the ſame temperature, would not ſuffer at all. By the ſame reaſon, I believe that many diſorders ariſe from the cuſtom of *heating* the feet, or ſome ſingle parts, near a fire, while the others are expoſed to a circulating cold air. Great fatigue of one arm or one leg is more hurtful than of both. Strong continued attention of the mind to one ſingle ſubject is more exhauſting than the ſame exertions ſucceſſively applied to many different. Violent paſſions often produce as much fatigue as the ſtrongeſt bodily exerciſe; and the loſs of reaſon, by love or by grief, is another proof of the truth of this principle.

There is, beſides, in the admirable ſtructure of our frame, ſuch a *connection*, and ſuch harmony between the different parts, that when one is debilitated, ſome of the others ſuffer alſo, though without partaking in the cauſe. I had a particular inſtance of this kind ſome years ago, when my ſtomach and my eyes happened to be debilitated at the ſame time. Their harmony was ſuch, that when, by intemperance, the firſt felt any complaint, theſe laſt, without any other cauſe, gave me pain alſo. And if, by reading, or expoſure to much light or air, my eyes ſuffered, the ſtomach did the ſame. But what is ſtill more remarkable, though a conſequence of the ſame principle, if by any means I ſucceeded in appeaſing the ſenſibility of the one, the other received immediate relief; and if by waſhing the eyes with cold water, or retiring into a dark room, I diſſipated their pains, thoſe of the ſtomach diſappeared alſo.

From ſome of the preceding remarks, it alſo follows, that all *ſudden changes* and tranſitions from one ſtate to another oppoſite ſhould be avoided. A ſudden change from warmth to cold, and *vice verſâ*, is dangerous, though the temperatures themſelves ſhould not be extreme;

treme; and many have periſhed from having taken a glaſs of cold water when heated. It is equally prejudicial to health to go ſuddenly from the open air in winter into a warm room, as from the room out in the open air, without *gradation*. A very reſpectable phyſician in Sweden, now more than eighty years old, always obſerves, before he enters a room in winter, to ſtay a minute or two in the antichamber, thus proceeding by degrees to the interior and warmer part of the houſe. After ſleep one ought not immediately to take ſtrong exerciſe, nor ought ſtrong exerciſe to begin or finiſh abruptly. After a violent ride on horſeback, a walk of ſome minutes is beneficial. A leſs than ordinary meal ought to ſucceed a longer abſtinence from food. The clothing, when regulated according to the ſeaſons, ſhould not be altered by rapid changes; and I am, in this climate, rather of the opinion of the famous Boerhaave, who preſcribed not to leave the winter clothing before the eve of midſummer's-day, and not to take it again later than the day following.

In the *emotions of the mind*, the hurtful effects of ſudden tranſitions are ſtill more conſpicuous, and many apoplectic fits have been the conſequence of ſudden anger, grief or fright. The firſt effect of this cauſe, as of every other thing, which forcibly fixes the attention, is a complete interruption of the reſpiration, which I have found by experience may be prevented by voluntary exertions of a *forced inhalation* three or four times. The manner of my making this little diſcovery, was rather ludicrous, and my relating it will, I fear, appear trivial even in a letter. Being fond of muſtard, when I was a child, the eating of it always produced its cuſtomary effect, to force tears out of the eyes. My father, as a remedy, ordered me to ſmell ſtrongly a piece of rye bread, which I did, and felt it very efficient. But one day when there was no rye bread at hand,

hand, he gave me a ſilver ſpoon for the ſame purpoſe, and I found the ſmell of a ſilver ſpoon to poſſeſs the ſame virtue againſt the effect of muſtard, as that of rye bread. Some time afterwards, when a little more acquainted with natural philoſophy, I found out my miſtake, and was aſhamed of my ignorance, when my father told me, that it was not the ſmell of any object whatever, which produced the effect in queſtion, but the ſimple act of *inſpiring* air. This trifling event, as every thing which humbles our vanity, impreſſed itſelf ſtrongly into my mind. I have ſince, in later years, applied this leſſon in all caſes of ſtrong unexpected ſenſations; and, trifling as it may appear, it has been of real uſe to me in many occurrences of my life. All rules and precepts, in reſpect to health, as in other things, are entirely uſeleſs, without the faculty of a continual and ſcrupulous *attention* to ourſelves, and the variations of our ſenſations and interior feelings: and this attention is equally vain, without a ſufficient *moral ſtrength* and determination of the *will*, to proſecute the plan, and execute the rules dictated by reaſon and experience, in all the different occurring circumſtances. Both theſe qualities are difficult to acquire, if not given by nature, and confirmed by education. Time and perſeverance may, however, even in this reſpect, do a great deal, and the command of ourſelves, our deſires and paſſions, may at laſt, though in moſt inſtances too late, become habitual.

When once we have aſcertained, what kind of diet, exerciſe, occupation and pleaſures, are the moſt ſuitable to our ſituation and plan of life, a conſtant *regularity* in the diſtribution of theſe and other functions, will very much contribute to prevent all hurtful deviations. *Attention* will, by that means, be leſs fatigued, and permitted to fix herſelf more often upon other uſeful ſubjects, and the *will* leſs expoſed to yield to new temptations, when

when old approved modes of acting have, by frequent repetitions, acquired the ſtrength and authority of *habit*.

Reſpecting the true notion of *longevity*, I am of opinion, life ſhould not be meaſured by time only, or a mere number of years, without attending to their uſe. It ought rather to be eſteemed, as forces in nature, by quantity of action divided by time. The active and ardent powers of virtue, patriotiſm, genius, are not, I fear, compatible with that calm moderation which conſtitutes the eſſence of longevity. But I think, men with theſe qualities, have often, at forty years, lived longer than others at 100 years of age. If ſuch a combination of dietetic rules exiſted, as is highly probable, which ſerved only to increaſe the number of years, at the ſame time weakening the moral characters and faculties of men, and their exertions for private and public good, every noble mind would diſdain ſuch a longevity. Although I am not a diſciple of Pythagoras, who prohibited ſome diſhes, as contrary to metaphyſical ſpeculations, and recommended ſome others as increaſing mathematical geniuſes; I think the dietetical rules may, in ſome future period, be directed, even to form *moral* abilities of men, rendering them more uſeful to ſociety, and giving a longevity calculated by *actions*, inſtead of a longevity calculated by *years*; but in this reſpect the ſcience is not much advanced, ſince the time of the above-mentioned ancient philoſopher.

I do not know Sir, what will probably be the arithmetical extenſion of your life, but I am convinced, that, in moral reſpect and in longevity of action, you have already ſurpaſſed the greateſt part of your contemporaries. I remain, with great reſpect, my dear Sir, your moſt obedient humble ſervant,

M. EDELCRANTZ.

London, 27*th April* 1804.

NUM-

NUMBER III.

Hints, &c. in reference to Sir John Sinclair's Queries and Eſſay on Longevity, by James Molleson, M. D. of View Bank, near Montroſe, North Britain.

"*Climate*," &c.—Hot climates are known to haſten puberty; to ſhorten the different ſtages of human exiſtence; to promote indolence; to render the body unfit for active exertions, that ſtrengthen the conſtitution; to incite to exceſſive venery, ſo highly enervating; and to render intemperance (at leaſt to ſuch as have been accuſtomed to a colder climate) doubly hazardous, by overheating the blood, and the bile, inducing internal obſtructions, &c. For ſuch obſtructions do more readily occur, where the ſoil, encumbered with luxuriant vegetation, preſenting an obſtacle to the free circulation of the atmoſphere, is ſubjected to long tracts of uninterrupted cloſe weather. In cold hilly countries, on the contrary, the winds conſtantly fan the air, quickly diſperſe noxious vapours; while the body, by the cold, is braced from infancy, is enured to the blaſt, is enabled to bear fatigue, to reſiſt diſeaſes, to combat occaſional intemperance, to withſtand a variety of viciſſitudes and other circumſtances, which, in leſs hardy conſtitutions, would be ready to ſnap the thread of exiſtence. Hence the inſtances of great age in ſuch ſituations. In mild climates, again, which are ſubjected to few viciſſitudes, the inſtances of good old age are numerous,

a ſpecimen of which appears from the annexed liſt. Britain would afford many more inſtances than it does, were not the dangers of viciſſitudes increaſed, by a thouſand effeminacies and improprieties, as luxurious or riotous living, double doors, double windows, down beds, irregular clothing, &c.

Though modern chemiſtry has diſcovered, that our atmoſphere is compoſed of different elements, yet it appears from the experiments of Mr Cavendiſh, and other philoſophers; made with air collected in very various ſituations, in London, Kenſington, at the mouth of the Severn, in Paris, Philadelphia, Egypt, and on the coaſt of Guinea; in the ſtreets of crowded cities, and ſome hundred feet above them; at the tops of high hills, or in the valleys below,—that the atmoſphere, where expoſed to the agitation of the winds, differs but very immaterially, in different places, in the quantity of each eſſential conſtituent part. Nevertheleſs, from the memoir of Ingenhouz in the Philoſophical Tranſactions, vol. lxx.; from Dr Seybert's experiments, as well as Dr White's, recorded in the 68th volume of Philoſophical Tranſactions, it appears, that the air of the ocean, and its neighbourhood, and that over large bodies of water, is purer than on land. For here, eſpecially in low-lying grounds, crowded cities, and other confined places, the atmoſphere is impregnated with a variety of emanations, which are either, by their tenuity, borne up by the winds, or held in ſolution by the moiſture, which ſo generally pervades the lower regions of the air. On hills, however, the peculiar elaſticity, and other characteriſtic invigorating properties of the atmoſpheric air, are little impaired by ſuch cauſes, and they evince their ſalutary influence in the health and long life of the inhabitants. The adduced examples of good old age, along the Angus coaſt, may, however, be attributed,

tributed, among other cauſes, to the above ſtated ſuperior purity of the air, in the vicinity of the ocean. Though the air is partially contaminated by the reſpiration of animals, by combuſtion, by fermenting and putrefying bodies, as is often evinced in marſhy ſituations; yet nature has various reſources for preventing their noxious effects, particularly by ventilation; and in the inſtance of marſhes, the trees, and rank vegetables, which are apt to ſpring up in their neighbourhood, are found to derive nouriſhment from the impure vapours which are emitted, and at the ſame time to impart a pure air in return. Even when the circumſtances favourable to putrefaction, as a due degree of heat, a moderate proportion of moiſture, &c. are preſent, ſome of the noxious aërial productions, by their levity, quickly reach the upper regions of the atmoſphere; others from their denſity, remain very little elevated above the moraſs. A conſiderable degree of moiſture, as well as great dryneſs, and alſo froſt, counteract putrefaction, and the uſual concomitant baneful miaſmata.

To prevent ſuch as reſide in the immediate neighbourhood, from ſuffering by intermittent, and remittent fevers, bilious, and more dangerous diſorders, that are apt to prevail in marſhy ſituations, drains, or where impracticable, deep ditches and wells, cultivation, aſſiſted by lime, marl, &c. or laying on clay; trees planted between the marſh and the houſes, or otherwiſe, if neceſſary, conſtant flooding or irrigation, are to be reſorted to; or removing to ſome diſtance, at leaſt during the hot cloſe autumnal period, or ſickly ſeaſon; or, at any rate, reſiding in the upper floor of the houſe, an expedient which has been found effectual in different inſtances adduced by Sir John Pringle.

But it is ſuppoſed by Dr Adam Seybert, who makes different experiments on the atmoſphere of marſhes, that theſe may even be *uſeful*, by preventing an exceſs of purity of the air

air in general, and thus contribute to longevity. And in the fens or marſhes of Lincolnſhire, Dr C. Harriſon of Horncaſtle, finds, that pulmonary conſumption, ſo much the ſcourge of this iſland, as to be reported to deſtroy annually upwards of 20,000 of the inhabitants, is rarely to be met with. Whereas in the high-lying diviſion of the county, the wolds, where the air is leſs moiſt and bland, that diſorder originating in ſcrofula, is much more frequent. He further found, in a caſe or two of the kind, which he adduces, that a removal from the high to the lower fenny part of the county, had repeatedly and uniformly the beſt effects. There are indeed good reaſons for ſuppoſing, that in a variety of endemic, and other diſeaſes, much might be done by a change of ſituation, to thoſe parts of the country, or thoſe countries that are comparatively exempt from ſuch diſorders, as well as in idiopathic ſcrofulous conſumption. But where conſumptive diſorders flow from neglected colds, and a variety of relaxing habits and irregularities, which render the conſtitution too feelingly alive to every change of the atmoſphere, temperature, &c. much caution and circumſpection are neceſſary in directing the nature of the change. In theſe circumſtances, reſiding in the neighbourhood of Nice, where the climate and ſeaſons are ſo uniformly placid and agreeable, and, ſhould this ſucceed, returning in the moſt gradual manner to colder climates, avoiding ſcrupulouſly former errors, and cautiouſly enuring the habit to viciſſitudes, are appropriate meaſures towards amending the health, and prolonging life.

Parentage, &c.—The poſition, that "being born of "healthy parents, and exempted from hereditary diſeaſe, "are circumſtances evidently favourable to longevity," receives

receives further confirmation from the annexed collection of facts.

When progenitors, by effeminate, free or debauched habits of life, or otherwiſe, have broken their conſtitutions, curtailed their own lives, and entailed ſimilar effects, as the germs of deſtructive diſeaſes, upon their deſcendants; it becomes doubly eſſential for thoſe to watch, and ſtudy, and guard againſt the appearance of hereditary affections; to beware of adding to thoſe evils by ſimilar practiſes, or by marrying into diſeaſed families. Scrofula or "the evil," denoted by a peculiarly delicate gloſſy complexion, a tenderneſs and ſpongineſs of the upper lip, kernels of neck, foulneſſes of the ſkin, and particularly by a tumid belly, pervades in various gradations this iſland, very generally. It indicates relaxation of ſolids, and depravity of fluids; and is often called into action by too high as well as too low living. Uſually a good deal may be done, either in preventing or ſubduing it, by bathing regularly the children of ſcrofulous parents in ſea-water, firſt tepid, then cool, and laſtly quite cold; by changing their reſidence from the town to the country; from the hills to the ſea-coaſt, &c.; by altering, where practicable, the mode of living, particularly the diet, adopted by the parents; by the reſidenters along the coaſt, as the families of fiſhers, thus tainted, removing, at leaſt for a time, into the heart of the country, or, at any rate, making much uſe of milk, and other mild freſh ſubſtantial nouriſhment; but generally by ſea-air and ſea-bathing, by a ſolid and nouriſhing, though plain and temperate diet, and by comfortable, though moderate clothing.

When hereditary gout, the reſult of intemperance and indolence in ſome of the anceſtors, is ſuſpected, an active buſineſs or profeſſion ſhould be embraced through choice; made diſhes, free drinking, much ſleeping or reclining,

feather beds, and all effeminacies, ſpurned; exceſſive fatigue, at the ſame time, ſtrictly avoided; intervals of time filled up by athletic and other exerciſes, or by literary in preference to convivial engagements; the conſtitution, if feeble, invigorated by cautious cold bathing, &c.; the feet kept dry, warm, and perſpiration of them encouraged; the air or climate changed, if neceſſary. Should the family diſeaſe be conſumption, the cauſes that originally brought the complaint into the family ought to be inveſtigated, and ſuch cauſes, as peculiarity of ſituation, certain habits of life, &c. ſhunned as far as poſſible. The modes of rendering the conſtitution hardy, are to be very cautiouſly and gradually employed; flannels to be worn, and oftener waſhed than is uſually done; the exerciſes not to be violent; riding over a good deal of ground, though not to fatigue; or removal to another part of the country, or to a warmer and more uniform climate; or if the health ſhould give way at a diſtance from home, native air.

Even in conſtitutions hereditarily diſeaſed, and further reduced by exceſſes, irregularities, and improprieties, a conſiderable amendment may in general be produced, and life prolonged, by ſtrengthening the habit, not by bitters, much animal food, port-wine, and ſcrupulous nurſing, but by gradually abridging theſe, ſtrenuouſly perſevering to occupy a given time in gentle, moderate, and, finally, vigorous exerciſe; and further aſſiſting the appetite and digeſtion, by the keen air of the hills or the ſea, by ſea-bathing, if not too far advanced in years, or too debilitated, uſing at ſame time, a moderate diet, in which ultimately the vegetable or farinaceous ſhall conſiderably exceed the animal food.

Natural

Natural Diſpoſition, &c.—The annexed ſketches tend materially to ſtrengthen the aſſertion, that " Longevity " ſeems to depend much upon good temper, mixed, at the " ſame time, with a cheerfulneſs of diſpoſition, or good " ſpirits." Yet, to this rule, an objection or two might might be added, as below. As many diſorders proceed from obſtructions, the agreeable affections generally promote health; and ſo protract life, by rendering briſk the circulation and the nervous influence. Theſe, however, appear too rapid in the hectic of conſumptive people; ſo that in the caſe of a medical gentleman who was affected in this manner, he himſelf ſtates that the diſeaſe, though well marked, completely yielded, but to no other diſcoverable cauſe, than great anxiety and deep concern for the loſs of ſeveral of his neareſt relations, cut off by the ſame inveterate diſorder. Even occaſional anger, if moderate and tranſient, or a ſnarling ſnappiſh diſpoſition, appears, from the facts after detailed, not incompatible with old age, and has even been conſidered as uſeful in hypochondriac, phlegmatic habits, by inciting the unbraced nerves to action: hence may it be that churls often attain to ſo great an age. But violent anger, and other ſtrong paſſions, are dangerous; a ſtriking inſtance of which occurred in " Louvois, the " famous Miniſter of Louis, who finding he had irre- " trievably loſt the King's favour, entered, at leaving the " council, his own apartment, and haſtily drank a glaſs of " cold water: overpowered by paſſion, he threw himſelf " into an arm-chair, half articulated a few words, and " expired."

The imagination, too, when ſtrongly impreſſed, often determines the duration of life. Thus, we learn, " the " Dutcheſs of Burgundy, a Princeſs of the houſe of Sa- " voy, (wife to the grandſon of Louis XIV.), had her

" fortune

" fortune told her before her departure from Italy, when " it was predicted ſhe ſhould die at the age of twenty- " ſeven, which made a ſtrong impreſſion upon her mind. " She one day ſaid to her huſband, " As the hour of my " diſſolution is now drawing near, I ſhould be glad to " know whom it may be your intention to marry." The " Duke, in his reply, ſaid, " Should I experience ſuch a " misfortune, I ſhould not moſt certainly think of taking " a ſecond wife; ſince, being unable to ſupport your " death, I ſhould follow you in leſs than a week." The " Duke kept his word, dying of grief on the ſeventh day " after the deceaſe of the Dutcheſs, which took place at the " time ſpecified by the prediction."—*(Bede.)* Various other inſtances of the kind have been recorded; one of which, I think, is to be found, in ſome volume of the Annual Necrology, of the noted London muſical coalman Britton, who held concerts, at which the beſt company attended. A gentleman, on one of theſe occaſions, brought with him a ventriloquiſt, who, in an artfully ſolemn tone, forewarned him of his immediate diſſolution. Britton, frightened beyond endurance, took to bed, and abſolutely died in a few days, in the year 1714.

From the above, we ſee, in general, the propriety, with a view to health and long life, of preſenting pleaſing images to the imagination, of promoting cheerfulneſs, and allaying grief; by ſympathy, by melodious muſic, at firſt plaintive, then cheerful; with the varied combinations of harmony; by the tepid bath, ſelect company, buſineſs attentively followed, change of ſcene, warm climate, but, above all, by ſuch conſolation and ſuch hope as Chriſtianity ſo fully ſupplies. How, ſays the infatuated ſceptic, the *ſoi-diſant* philoſopher, that miſerable fool, the modern infidel, can you impute cheerfulneſs, health, and long life, to the gloomy viſionary devoted to religion? By bringing the queſtion to the teſt of thoſe " ſtubborn things" called

called "*facts.*" And it will be found, on an enlarged view of the ſubject, on conſulting biography, on glancing over the accompanying ſketches, how large a proportion of ſuch as reached an advanced age, in the full enjoyment of health and ſpirits, were regulated by the exalted principles and pure morality of the Chriſtian religion. Let ſuch as have had a trial of both ſides of the queſtion ſpeak; let the ſentiments and lives of many, who, untainted by the impious folly of the deiſt, or would-be atheiſt, have ſhone among the brighteſt ornaments of the earth, in the moſt philoſophical of all ages, ſpeak;—a Newton, a Locke, an Addiſon, Johnſon, Boerhaave, Haller, Fenelon, Paſcal, Biſhops Butler and Lowth, Lords Littleton and Hailes, Penn, founder of Pennſylvania, Sir William Jones, &c. &c. It will then appear, as Sir John Maſon declares himſelf, "after a wide and acute "ſurvey of this checkered ſcene, that ſerioufneſs is the "greateſt wiſdom, temperance the beſt phyſic, and a good "conſcience the beſt eſtate,": it will appear how eminently efficacious genuine piety is, in yielding joy and ſupport under diſappointments, vexations, and ſorrows; in calming wild paſſions, ſoothing the agitated ſpirits, fortifying againſt the fears of death, inſpiring an ever-living and well-grounded hope, in guarding againſt all exceſſes and irregularities, and ſo promoting materially enjoyment, health, and longevity.

Profeſſion and Situation in Life.—That "farmers, gar-"deners, labourers in the country, and thoſe who are fa-"miliarized to the natural and healthy exerciſe of walk-"ing, are in general the longeſt lived," receives frequent confirmation from the public accounts of the day. Theſe perſons, uſually enured to viciſſitudes, having abundant exerciſe enabling them to take and to digeſt plenty of

plain food, and little expoſed to debilitating indulgences, become robuſt and healthy, and thus furniſh different examples of great age. Frequent inſtances of good old age, again, as will appear from the annexed liſt or table, are to be met with in literary people, who are preſerved from many ſenſual exceſſes and irregularities, from having their minds engaged. It will be found, too, from the accompanying facts, that there are not a few inſtances of long life among the clergy. Among other proofs, may be adduced the ſtriking inſtance of the preſbytery of Ayr, recorded in the public papers for November 1803. Out of twenty-nine members, the following five, viz. Reverend John Steel, Stair; Dr William Dalrymple, Ayr; Dr David Shaw, Ceylton; Dr Andrew Mitchell, Monkton; Mathew Biggar, Kirkoſwald, are ſpecified to have attained ſuch an age, as to amount jointly to 419 years. The general fact may be fairly attributed to the clergy being for the moſt part men of principle, leading, comparatively, a regular and temperate life, enjoying an inward ſerenity and hope, and expoſed to few viciſſitudes.

Agreeably to the common obſervation, I have known ſchoolmaſters, who have attained great ages. One died not many years ago in Ayrſhire, aged 104. The literary and reſpectable Dr Doig of Stirling alſo died in advanced life, as well as many others in that line. As they are not particularly noted for temperance, it may be difficult to account for ſuch facts, eſpecially as they are a claſs of men much cooped up in the tainted air of a ſchool-room. But they are neceſſarily regular in their habits to a conſiderable degree; the breath of children is not near ſo impure as that of grown people, and their maſters are little expoſed to the changes and ſeverity of the weather.

Diet,

Diet, &c.—As tenderneſs of fibre in childhood is preſerved by light nouriſhment; as ſtrength, conjoined with elaſticity of fibre in manhood, is acquired by ſolid nouriſhment and activity, and the rigidity of age is derived from a ſimilar diet and leſs action; ſo it becomes neceſſary for thoſe who would attain a long and healthy life, to be cautious of haſtening its different ſtages, by the too frequent or exceſſive uſe of rich ſolid food, eſpecially if much active exerciſe, for aſſiſting digeſtion, and preſerving the pliability of the ſolids with the due circulation of the fluids, is neglected.

Thus it will appear, that it is under the uſe of a diet chiefly of grain, milk, and vegetables, or certain ſimple and innocent modes of regimen, that firm health and long life have, in the great plurality of inſtances, been enjoyed. The Scotch plan of taking much mild broth or ſoup, is very uſeful in reſtraining an inordinate appetite for ſolid animal food, which, when indulged, or further excited by provocatives, and followed up by the uſe of ſtrong liquors, muſt ultimately tend to produce indigeſtion, and abbreviate life. In children particularly, infinite evils ariſe, and thoſe quickly, by ſuch injurious practices of nurſes, ſo generally adopted, as plying them with punch or negus, to throw them into a deep ſleep, in order to get the more reſt for themſelves, and loading their ſtomachs with food too ſolid and too heating.

In grown people, again, a generous diet, and generous glaſs, may be oftener allowed with advantage, as in damp chilly weather, as on the occaſion of much laborious exertion, in circumſtances of temporary debility, &c.

In manhood, too, any baneful effects of a high regimen are not ſo ſoon diſtinguiſhed, except in peculiar circum-

ſtances: as in the inſtance mentioned by the late Dr Garnet, of ſome perſons who were ſhut up in a coal-work by the falling in of the pit, and, having had nothing to eat for two or three days, became quite intoxicated with a baſon of broth.

Thus, for the hunger and cold of ſhipwrecked mariners, nearly exhauſted, Dr A. Fothergill very properly recommends, for food, new milk, barley-water, or weak broth, in very ſmall quantity, avoiding the common error of pouring down wine, ſpirits, or other ſtimulating cordials; and adviſes that the natural warmth ſhould be very gradually reſtored by the tepid bath. For this purpoſe, I obſerve, lying in bed between two robuſt perſons, and applying bottles of hot water to the feet, to anſwer perfectly well *.

But, to return; though one, to avoid the appearance of an affected ſingularity in company, taſte of different diſhes, he ought to keep by a ſingle plain diſh, or ſo, chiefly; and always riſe from the table with ſome remaining appetite.

In caſe of any treſpaſſing this rule ſo far, and degrading himſelf ſo low, as to bring on apoplexy from ſurfeit, denoted by giddineſs, falling down in a ſtate of inſenſibility, a ſnorting kind of breathing, &c. the throat ſhould be inſtantly tickled by a feather or finger, ſo as to diſgorge the contents of the ſtomach, which, by its preſſure, keeps the blood in the upper part of the body; the neckcloth thrown looſe; the face and head kept conſtantly cool with plenty

* Spirits, in moderation, are much more uſeful when exerciſe is inſufficient for reſiſting cold, wet, &c. than in the above circumſtances. Thus, we find, in the inſtance of the men who were in the boat with Captain Bligh, after the mutiny, expoſed, for a month nearly, to cold, wet, and hunger, what a powerful effect even one tea-ſpoonful of rum daily had, in fortifying them againſt ſuch hardſhips.

plenty of cold water, in which a handful of table ſalt has been thrown; and the feet and legs kept hot with warm water, till the phyſician or ſurgeon arrive.

In inſtances of danger from much fruit, or other flatulent food, exceſſively diſtending the ſtomach, &c. ſhould a glaſs of ſpirits, throwing looſe the dreſs, and chafing the part affected, prove unſucceſsful, and no medical man at hand, a ſpoonful or two of ſweet oil, or melted butter, ſhould be ſwallowed, to quiet the fermentation, the ſtomach and belly well rubbed with plenty of ſtrong ſpirits, and the body placed, for a ſhort while, in a poſition nearly inverted, while the friction is to be ſtill continued. But the poſture muſt be ſoon altered, particularly if any apoplectic tendency ſhould ſupervene.

When the ſtomach has been repeatedly loaded with a variety of rich food, and little exerciſe taken, indigeſtion, flatulency, coſtiveneſs, &c. are apt to enſue. For obviating theſe, perpetual recourſe is uſually had to laxatives, till a habit of taking medicine is acquired; and a deplorable, and often irretrievable, habit it is. In coſtiveneſs and indigeſtion, which now ſo generally prevail, and prove ſo injurious to health and the duration of life, the following plan, nearly as ſuggeſted by Dr Kinglake, and confirmed by his extenſive experience, I have found alſo very generally ſucceſsful, when the diſorders originate in the above, and other ordinary cauſes.

Uncommon care is to be taken in chewing the food, which ſhould be in ſmall quantity and ſolid, but in the quality a good deal regulated by the habits of the patient. The ſkin all over the ſtomach, &c. is to be well rubbed with a fleſh-bruſh or flannel, in a circular direction from right to left, and ſo downwards, above an hour before, and as long after each meal, for ten or fifteen minutes at a time, or ſo long as is neceſſary to produce a glow over the

the part. If that is not excited, ſome of the flour of muſtard, ſtrong ſpirits, or the like, is to be ſprinkled on when rubbing; or if pimples be raiſed, olive oil may be occaſionally ſubſtituted: Beſides theſe, the cuſtom always obſerved by the late Lord Panmure, of ſoliciting a ſtool every morning regularly, ſoon after riſing. The efforts ſhould be perſevered in for at leaſt ten minutes every morning till they ſucceed, and a habit is acquired, which will generally be the caſe within ten days or a fortnight *.

But obſtinate coſtiveneſs, as well as colics, particularly dry bellyach, pain of ſtomach, headach, cough, conſumption, palſy, convulſions, and death, are the terrible conſequences of wines adulterated with ſugar of lead, and ſome other metallic preparations. And, it is certain, there are few wines drunk free from ſome ſort of adulteration. An extenſive practice of this kind carried on at Paris, to the deſtruction of many thouſand lives, was confeſſed by a rich old Pariſian wine-merchant, ſtruck with remorſe on his deathbed. An accurate mode of detection, therefore, conſidering how fertile, though ſlow and imperceptible, a ſource of diſeaſe and mortality, adulterated wine is, becomes of the firſt conſequence. Profeſſor Hahnnemann has contrived an excellent teſt, under the name of *Liquor Vini probatorius*, prepared thus: one drahm of the dry liver of ſulphur, and two of cream of tartar, are ſhaken in two ounces of diſtilled water, till it be quite ſaturated with the hepatic air. The liquor is filtered through blotting paper, and kept in a cloſe ſtopped phial; ſixteen or twenty drops to be dropped into a ſmall glaſs of the ſuſpected wine.

If it turn black, or even muddy, if its colour approach to that of a dark red, if it have firſt a ſweet, and then an aſtringent

* Some have uſed glyſters every morning at a certain hour until they have got into the habit of regularity regarding this important particular.

aſtringent taſte, it is certainly impregnated with ſome preparation of lead. But if the dark colour be of a blue tinge, like pale ink, we ſuſpect the wine to contain iron. Again, a ſediment of a blackiſh-grey colour, denotes copper or verdigriſe. But if the wine ſhows only turbid, with a white ſediment, it is certainly devoid of any metallic impregnation.

Over-ſulphurated white wines produce very heating and dangerous effects; and are eaſily detected, by putting in a piece of ſilver, which immediately turns black.

For the torturing ſickneſs and laſſitude ſucceeding to the debauch or intoxication of the preceding day, many fly to a repetition for relief. What is leſs hurtful, and has been found moſt ſucceſsful, is a moderate doſe of laudanum; or, in caſe the ſtomach cannot receive or retain it, of opium, ordered, for the ſake of accuracy, from the apothecary, ſucceeded, as ſoon as poſſible, by ſome reſtorative ſoup.

Habitation.—In regard to habitation, Armſtrong, in his poetical work of the "Art of Preſerving Health," expreſſes moſt juſt ideas, and gives ſome excellent rules:

> ———I praiſe the man who builds
> High on the breezy ridge, whoſe lofty ſides
> Th' ethereal deep with endleſs billows chafes.
> * * * * * *
> Dry be your houſe, but airy more than warm,
> Elſe every breath of ruder wind, &c. &c.

But the choice of a houſe can by no means be always gratified. Still, however, we may often prevent colds, which ſo frequently lay the foundation for conſumptions, rheumatic pains, chilblains, many pectoral complaints, that ſo generally hurry old people to their graves, and that by the ſimple precaution obſerved by the late Lord Panmure, who attained a comfortable old age, in conſequence

ſequence of various rational obſervances. Inſtead of hurrying from the open air to the fireſide, in a cold day, he would check himſelf when inſtinctively approaching it, and walked about at the oppoſite end of the room, till he recovered his warmth. Indeed, it is a rule of the laſt importance, when all or any part of the body has been chilled, to bring it to its heat in the moſt gradual manner.

Exerciſe.—The reaſons why "literary people, in parti-
"cular, ought, as much as poſſible, to accuſtom them-
"ſelves to be walking about, even in their own houſes," are, not only that they are apt to hurt their breaſt by leaning to the deſk or table, but that they often ſuſpend breathing when in deep thought, and ſo retard the circulation. Hence the practice of ſome of repeating their reflections aloud, where it can conveniently be done, ſhould be generally adopted, eſpecially as it tends to fix them on the memory. As death, in extreme old age, proceeds from the gradual ceſſation of the circulation, and as a due action of the lungs is indiſpenſable for maintaining it in due freedom, as it is a well known fact, that a great portion of elderly people drop away merely from their lungs failing; the advanced age of ſchoolmaſters, and other public-ſpeakers, of Prin, the glaſs-blower, &c. may, perhaps, be in a meaſure attributed to the exerciſe given to their lungs. The opinion receives ſtrength from the circumſtance of the great body of long-livers, conſiſting of ſuch as have followed thoſe occupations which give much wholeſome exerciſe to the lungs, *e. g.* travelling people, gardeners, &c. whoſe deaths at very great ages are continually announced. From this idea of ſtrengthening the lungs, a very reſpectable and ingenious friend of

mine

mine has long been in the habit of daily, or oftener, puſhing quickly up an aſcent on foot; and he finds, if he omit it even for a few days, he does not accompliſh it with half the eaſe as before. Some ſuch plan, ſteadily purſued, may be worthy of imitation, as well as gardening with keenneſs, through choice, riding about in airy ſituations, &c. with a view of promoting the grand object of longevity.

Men given to the pleaſures of the table and bottle, are often in the way of taking deſultory exerciſe with their hounds, &c. frequently violent or fatiguing; and at other times of ſauntering about an hour or ſo before dinner. Both extremes are bad. They would do well to appropriate a conſiderable and fixed time daily for being out in the free air, taking moderate exerciſe, or rather proportioned to their conſtitution and time of life, but never to ſevere fatigue. But whenever they abridge much their regular exerciſe, and abridge not their dinner and their glaſs, they muſt as certainly abridge their health and their lives. On the other hand, theſe *bons-vivants* are ſubject, on taking violent or fatiguing exerciſe, when out with their dogs for inſtance, to an alarming giddineſs and faintneſs, or tendency to apoplexy. Sparing themſelves, as well as their glaſs, at leaſt for ſome time, will be neceſſary, and often effectual. But Lord Monboddo, the eccentric author of "Ancient Metaphyſics," who found himſelf, long after the age of ſeventy, as healthy, and in many reſpects as vigorous, as at thirty or forty, accuſtomed himſelf, till nearly the time of his death, to take violent exerciſe, when quite undreſſed, in the open air, would never, in any weather, enter a carriage, which he conſidered unjuſtifiably effeminate, and ſtigmatized by the name of *a box*, but rode annually from Edinburgh to London, and occaſionally, at other times, to great diſtances, on horſeback.

Sleep.

Sleep.—As ſleep is the great agent nature employs, to repair the exhauſted conſtitution, and recruit from the ravages of intemperance, labour, painful and intenſe thought; it cannot be enough prized. Methods of removing obſtacles to its enjoyment, will contribute largely towards the preſervation of health and life. It is rare that labour does not inſure repoſe; and anxious and deep thought, too long continued, can often be ſuſpended, by preſenting pleaſing images to the fancy, by muſic, love, &c. which admit of the gradual approach of

> "Sleep, that knits up the revell'd ſleeve of care,
> The death of each day's life, ſore labour's bath,
> Balm of hurt minds, great Nature's ſecond courſe,
> Chief nouriſher of life's feaſt."

That much ſleep is neceſſary for recovering from the exhauſtion of diſſipation, appears from the deep and long ſleep intoxication tends to produce, and from the ſickneſs and diſorder conſequent on being prematurely aroufed.

When much expoſed to company, large glaſſes of cold water ſhould be taken in the intervals of drinking, and a copious draught of it ſwallowed on retiring to reſt; for the parched heat of the body is a frequent cauſe of reſtleſſneſs. To obviate this, Franklin's plan ſhould be adopted, of ſhaking repeatedly the bed-clothes to ſome height above the body, or, if found neceſſary, throwing them to the foot of the bed, and taking ſome turns about the room, till ſufficiently cool. But, in caſe of a ſtrong draught of air, a looſe dreſs ſhould be thrown on; and, on returning to bed, ſome other part of it might be occupied. Counting to one thouſand, conning over ſome taſk that in childhood was too apt to induce ſleep, liſtening to ſome monotonous ſound, as the murmuring of a rivulet, the humming

humming of bees, the ſlow falling of water-drops, the inceſſant ſound or check of a clock or watch, the plaintive muſic of an Æolian harp, &c. will promote ſleep.

A perſon much accuſtomed to habitual exertion, if he omit that exertion, will have little diſpoſition to ſleep: but a tumbler of punch, taken on going to bed, will probably produce the effect.

It is, however, to be noted, that it is very poſſible, and not uncommon, for a perſon to take too much as well as too little ſleep. Every one, indeed, muſt have experienced the laſſitude brought on by either extreme. And I could bring proof of certain individuals, who, from indolent diſpoſitions, have accuſtomed themſelves to *ſleep* away one half of their time. All weakly people, nevertheleſs, and thoſe who have not been inured to active life, ought to be cautious of expoſing themſelves to the morning as well as evening fogs. For, independently of their chilling effect, it appears from the experiments of Ingenhouſz, that a noxious principle is emitted from plants during the night, though ſmall in compariſon with the quantity of vital air drawn from them by the ſun's influence. That influence he, however, found did not have its full effect till the ſun had been ſome time riſen.

Baths, &c.—from preſerving a clean perſpirable ſtate of the ſkin, are highly conducive to health and comfort. And as a very great proportion of diſorders, in theſe modern times, originate in relaxation, the reſult of too luxurious or too low a regimen, cold bathing is of very general application and utility. Caution, however, ſhould be uſed, in caſe of any inward determination of the fluids, as to the lungs, head, &c. when it might be attended with much danger. And, in other caſes, as of great feebleneſs, infancy, &c. the water ſhould be gradually changed from

a warm to a colder temperature. The uſual directions, too, of avoiding to go in with a full ſtomach, as well as remaining too long in the water, muſt be attended to. But the common advice, to refrain going into the cold bath when warm, Dr Currie of Liverpool has ſhown, in the moſt convincing way, to be erroneous; that it is preferable when the body is moderately warm; and that the danger ariſes from being fatigued and chilled by a continuance of exerciſe, and perſpiration, or other cauſes. The late Earl of Panmure, till a ſhort while before his death, was regularly in the uſe every morning, previous to dreſſing, to raiſe himſelf from his warm bed, and inſtantaneouſly to wrap himſelf in a ſheet juſt dipped in cold water. By adopting the ſame method alſo, a friend of mine recovered ſtrength from a long-continued ſtate of debility, and relaxation of conſtitution.

From the ſtriking inſtance of the clergyman, adduced in one of the annexed ſketches, the great advantage of regular cold bathing of the head, in ſtrengthening it againſt rheumatic or nervous pains, &c. is apparent. Indeed, in preventing rheumatiſm, colds, pulmonary complaints, ſore throats, and a vaſt train of ills, which the viciſſitudes of this climate ſo readily produce, among the methods moſt effectual, are general cold bathing; a habit of moving much about in the open air; avoiding, when chilled, the raſh uſe of heating cordials, hurrying to the fire, &c.; avoiding alſo to cloth the neck, or any of the upper part of the body more than the lower; holding the handkerchief over the mouth, when obliged to breath a much colder air than what was juſt left; ſhunning the late evening and early morning air, when not robuſt; wearing next the ſkin flannel, or at leaſt cotton cloth, when the conſtitution is not hardy, or is rendered delicate by age or diſeaſe, when expoſed

poſed to irregular laborious efforts, or to night air, or liable to diſorders which proceed from cold or wet.

But, for general debility, with cold extremities, for many pains, and for old age, Dr Darwin recommends the tepid bath, about 96° or 98°. And Dr Currie of Liverpool, after Lord Verulam, propoſes the revival of the bath from 90° to 95°, in the Weſt Indies, among Europeans; and he (the Doctor) particularly adviſes it after fatigue in the ſcorching heat of the ſun, following it up with inunction of oil, by way of increaſing the pleaſure and ſafety. The cold bath probably promotes longevity in active individuals, by giving tone to the ſyſtem, while their exerciſe preſerves elaſticity of fibre. The tepid bath, again, in more ſedentary people, may conduce to the ſame end, by counteracting rigidity. A ſimilar effect may be expected from "rubbing the body with oil, which might tend to "preſerve the ſkin in a ſoft and healthy ſtate," &c. This is well ſuited to prove ſalutary to elderly people, by reſiſting cold, and retaining warmth, and by the pleaſant friction, and facilitating the circulation in the capillaries and veins, and ſo obviating various pains, and obtaining prolongation of life. Lord Monboddo, who died in his ninetieth year, in May 1799, anointed his body like the ancients, with aromatic oils, eſpecially in certain ſtates of the atmoſphere. Mr Baldwin, independently of the curative effects which he found frictions with oil, (managed ſo as to produce profuſe perſpiration), poſſeſſed over the plague in Egypt, obſerved it to be ſucceſsful in excluding the infection when applied to the ſkin. From this circumſtance, as well as *a priori*, the inunction propoſed as a general meaſure, may be deemed well calculated to exclude thoſe diſorders, which are communicated through the pores of the ſkin; while ſuch as find their way into the ſyſtem, through the mouth and noſtrils, may often be arreſted by

the increaſed diſcharges excited by chewing, ſmoking, and taking ſnuff. But, without dwelling particularly on the latter, it muſt be remarked, that habitual chewing and ſmoking tobacco, tend to produce indigeſtion, &c. by waſting the ſaliva, ſo uſeful in promoting the ſolution of the food, as well as by the continued lulling or ſoporific quality of that herb. Before leaving the ſubject of baths, it may not be improper to mention a bath to the ſtomach, as by a bladder nearly filled with hot water, at 110° or 115°, recommended by Dr Currie, to any perſon whoſe life is threatened or ſuſpended by the cramp of ſtomach, occaſioned by drinking cold water, after being much heated by violent exerciſe, ſultry weather, &c. At the ſame time, any tight parts of dreſs ſhould be thrown looſe, the body kept as nearly as poſſible at its natural heat, and friction, and other ſimple modes of reſtoring life, adopted, till the phyſician arrive.

Medicine, &c.—For people in health to propoſe improving, or prolonging that health, or the duration of their lives, by the habit of medicine-taking, is juſt as prepoſterous, as to be continually touching the regulator of a well-going watch. Well, therefore, may it be ſaid, that "it "is eſſential to health, that medicines ſhould never be "taken but when neceſſary, and never without the beſt "advice;" elſe they may, perhaps, find occaſion to order the Indian Mount's inſcription to be engraved upon their tomb, "I was once healthy; I wiſhed to be better; I took "medicine, and—died!" It is hardly leſs prepoſterous for the ſick to put themſelves under the guidance of ſome popular book on medicine, inſtead of having recourſe to the beſt advice. I have, indeed, obſerved even judicious and learned members of the profeſſion, on conſulting the common

common claſs of ſuch books, form the ſtrangeſt notions of their complaints, adopt a treatment equally abſurd, or imagine they had in their own perſons an epitome of almoſt all the diſeaſes deſcribed. The principal, if not ſole, object of popular medical treatiſes, ſhould be, to point out the modes of life, and obſervances beſt calculated to ſteel and defend the conſtitution from injury, rather than to repair the breaches; and to mark, in the moſt conciſe and clear manner poſſible, the ſigns of real danger, as well as ſuch as are apt to occaſion a needleſs alarm; to afford ſhort and ſimple directions for the uſe of thoſe who are at a diſtance from medical aid, and to ſignify what ought to be done by the by-ſtanders in caſes of ſudden emergency, till proper aſſiſtance be procured. They ſhould never attempt the forlorn hope of making "every man his own phyſician," while mankind are ſuch as we find them, and the human body, and its innumerable diſeaſes, ſo inconceivably intricate. For accompliſhing theſe purpoſes, much may be done by Parkinſon's "Medical Admonitions," "Villager's Friend "and Phyſician," and other modern publications. Still, as people at large have little inclination to buy books on medical topics, or to ſpend time in their peruſal, except with a view of becoming their own phyſicians; a practitioner, in order to diffuſe more fully uſeful information, might preſent, in a very conciſe form, at his own expence, the received facts on the ſubjects alluded to, for the uſe of his own circle. There is, in general, no neceſſity for recording the name of each diſeaſe, which is often by no means indicative of its real nature, the imminence of danger, or other important circumſtances, but may, on the contrary, rather miſlead.

It is ſaid, with much juſtice, that "Perſons, who pre-"tend to be their own phyſicians, are generally much ad-"dicted to quackery, than which nothing can be more "injurious to the conſtitution." Quackery, however,

ſtalks, unappalled, " with twenty ghaſtly murders on its " head, to puſh us from our ſtools." On the Continent, not uncommonly are we ſtyled a nation of quacks and dupes; and it is indeed a horrible national evil, which " has increaſed, is increaſing, and ought to be diminiſh- " ed." Not a public paper but teems with advertiſements of moſt glaring lies, which dupe and entrap the unwary. On the face of ſuch advertiſements of quack and patent medicines, let every one acquainted with the human conſtitution, ſay, if there is any one compoſition or remedy, adapted to every caſe or inſtance of any one diſeaſe. He muſt anſwer in the negative. Let any man, indeed, of common ſenſe ſay, if it does not require a greater or ſmaller doze of medicine to take effect with him, than others of his acquaintance, of ſimilar age and ſex. What good, in general, can be expected from ſuch noſtrums, in any diſeaſe, or ſet of diſeaſes, not rarely completely miſtaken, ariſing from different cauſes, in different conſtitutions, under different circumſtances? None! but baneful miſchief! the ruin and the death of thouſands. I know it; for often am I called to viſit the victims of quackery; their conſtitutions broken down, their health for ever ruined, by the deadly influence of advertiſed drugs, diſguiſed, overcharged, and miſapplied; drugs, the ſame that are daily exhibited by the judicious with the beſt effects, under due regulations, and the proper circumſtances. Let the genuine patriot, the heaven-born friend of humanity, put the queſtion to men converſant with the treatment of the ſick, if this is not moſt ſtrictly true; if the quack medicines, ſo impudently obtruded upon the public, are not either liable to the above objection, or, otherwiſe, calculated, by their inſignificance, to amuſe and delude infatuated individuals, till their diſorders be paſt relief; to impoveriſh the public, and eventually to injure the reve-

nue,

nue, that a few impoſters may loll in their chariots, or revel in debauchery. Why not admoniſh? Let medical men admoniſh till their heads grow grey; it is ſaid they are intereſted: and, alas! "thoſe to whom they have "to addreſs their admonitions are, unhappily, thoſe in "whom reaſon has leaſt influence. "Pri'thee, Doctor", "ſaid an old acquaintaince to a celebrated empiric, who "was ſtanding at his door, "how is it that you, whoſe "origin I ſo well know, ſhould have been able to obtain "more patients than almoſt all the regular bred phy-"ſicians?" "Pray" ſays the quack, "how many per-"ſons may have paſſed us ſince you put your queſ-"tion?" "About twenty." "And pray, how many of "thoſe do you ſuppoſe poſſeſs a competent ſhare of "common ſenſe?" "Perhaps one out of the twenty." "Juſt ſo," ſays the Doctor, "and that one applies to the "regular phyſician, whilſt I and my brethren pick up the "other nineteen."—*(Parkinſon's Medical Admonitions.)* But it becomes a queſtion, if the regular phyſician be not, in a pecuniary view, rather intereſted in the continuance of quackery, which aggravates and multiplies diſeaſe, and brings them, as well as the quack, many a miſerable patient. And it is to be remembered, that the profeſſion, however abuſed by the ignorant, give ample and frequent proofs, that they are deeply intereſted in the cauſe of ſuffering humanity. Aſſuredly, diſcreet legiſlative interference is neceſſary, and could not fail to produce the beſt effects, were any philanthropic Member, by the requiſite queries, to make himſelf maſter of the ſubject, with a view to bring it before the cognizance of Parliament.

"In the reign of James I. the Council diſpatched a "warrant to the Magiſtrates of London, to take up all "reputed empirics, and bring them before the Cenſors of

" the College, to find, by examination, how qualified they " were to be intruſted either with the limbs or lives of " his Majeſty's ſubjects. Dr Lamb, a moſt noted quack, " and one who had got a large fortune by his pretended " medicines, was at laſt obliged to confeſs he knew no- " thing of phyſic. Read and Woodhouſe, two other con- " temporary quacks, were likewiſe brought to juſtice, " which they acknowledged."—*(Rede.)*

Might not juries of phyſicians, of ſurgeons, apothecaries, and, perhaps, chemical druggiſts, be occaſionally inſtituted, under the ſolemnity of an oath, to try ſuſpected and illiterate pretenders, who never underwent any regular examination of their ſkill in theſe departments, towards inflicting, if neceſſary, prohibition, fine, baniſhment, at leaſt from the ſcene of their impoſitions and falſe celebrity, pillory, or other puniſhment; to examine, critically, noſtrums, or quack medicines, &c. Similar juries might be held, to appreciate the merits of inventions, diſcoveries, or improvements, that, in inſtances of great, or national importance, liable to the alarming abuſes felt in the common run of diſguiſed patent medicines, deſervedr ecommendation to Parliament might be given, with a view to appropriate remuneration and diſcloſure. In other inventions, &c. not liable to ſuch abuſe, as uſeful artificial limbs, different ſurgical machinery and apparatus, ſuch preparations as Coxwell's concrete acid of lemons, &c. certificates might be given towards patents being granted in the uſual way. To damp any litigious ſpirit, ſmall allowances only ſhould be made to the members of ſuch medical courts; to defray which, fines, perquiſites from candidates for premiums or patents, &c. might be founded.

But, as to patents already obtained by ſuch of the advertiſing quacks as, relying more upon the faith of Government

vernment than the juſtice of their pretenſions, will not ſubmit to the ſcrutiny and voice of the medical juries, let the following meaſure be adopted, as it is more to be deſired than expected that their patents be paid off: Let a tax upon their drugs, infinitely higher than at preſent, as well as upon their advertiſements or puffs, be forthwith impoſed, and progreſſively increaſed. This plan will, in the end, as well as at the moment, augment the revenue before it can ſuppreſs them, ſo exorbitantly great, it is aſcertained, are their profits: for there is ſcarcely one, if any, of the quack and patent medicines, but have been correctly analyſed, and their ingredients found to conſiſt of articles long in common uſe, and of comparatively trifling value. To obtain ample proof that theſe things are not ſpoken at random, it will, I doubt not, be only neceſſary to put the queries to that profeſſion, which has the beſt opportunity of knowing.

Surely, utility cannot be denied to ſome ſuch methods as thoſe propoſed, which bid fair to diſcriminate between real and falſe pretenſion; to bring to detection and puniſhment, the ignorant, ſpecious, or daring impoſtor; ſuitably to reward the ornaments of the profeſſion, and the benefactors of mankind: which propoſe to wipe the diſgrace and reproach alluded to from our country; to protect property from pillage; population, and conſequently the wealth of the empire, from decreaſe; directly, as well as indirectly, to aſſiſt rather than injure the revenue; while they may well exalt the honour and humanity of the nation, and finally remove weighty obſtacles to the bleſſings of health and longevity.

The following ſtatement was deduced, in a haſty manner, from an average of about ten years, for the purpoſe of comparing, generally, the mortality occaſioned by cer-

tain diſeaſes, at the beginning, middle, and end of the eighteenth century, care being taken, in each period, to ſelect ſuch years, in which the whole number of deaths was nearly the ſame, viz. about 21,000.

	Beginning.	Middle.	End.
Abortive and ſtill-born,	600	570	750
Colic, flux, gripes, &c.	1100	135	20
Conſumption, -	3000	4000	5000
Dropſy, - -	850	900	900
Evil, - - -	70	15	8
Fever, - -	3000	3000	2000
Gout, - -	26	40	66
Lunatic, - -	27	75	70
Palſy, apoplexy, &c.	157	280	300
Rickets, - -	380	11	1
Small Pox, . -	1600	2000	2000

To theſe might be added the article of convulſions. But it will appear, upon inquiry, that the change has, in this inſtance, taken place in the name only, and not in the real number of deaths. There can be little doubt, that the ſame diſeaſes of children, which uſed formerly to be called chryſoms, &c. are now accumulated under the general head of convulſions.—(*Dr William Heberden*, junior.)

In the *Britiſh Critic* for Auguſt 1803. it is added, "The "rickets and ſcrofula ſeem to decline; but the latter "may be owing to the diſinclination of avowing the com- "plaint. From 1751, when the diſtillation of ſpirits was "firſt reſtrained, and their uſe checked by additional du- "ties, dropſies, and deaths from exceſſive drinking have "been conſiderably leſſened."

It

It appears, from the above table, that conſumption, gout, apoplexy, and ſmallpox, afford not only ſome of the greateſt, but alſo increaſing ſources of mortality.

For checking the advance and progreſs of conſumption in general, repairing to an unconfined and elevated country reſidence; new flannels next the ſkin, often changed; milk-diet, almoſt excluſively, if it agree; riding about much on horſeback, eſpecially before and during the uſual period of the mid-day exacerbation of hectic fever, I can, from perſonal experience, ſtrongly recommend: for this mode of treatment I adopted in my own caſe with perfect ſucceſs, when there ſeemed, to thoſe fully capable of judging, little or no hope of recovery. In perſons liable to irregular or miſplaced gout, where life is ſuddenly endangered by a cramp ſeizing the ſtomach or vitals, invigorating large draughts of warm wine or brandy; fomentations of cloths wrung out of very hot water, to the pained part; rags, ſmeared with common moiſt muſtard, kept on the ancles till conſiderable pain or redneſs is produced, muſt be inſtantly employed, if a practitioner of medicine is not immediately found.

Thoſe individuals who are ſubjected to a fulneſs of blood, an exceſs of corpulency, ſhort neck, an occaſional giddineſs and noiſe of head, or, from hereditary diſpoſition, are juſtly in fear of apoplexy, ſhould keep themſelves under by abſtinence, abundant exerciſe, and abridged ſleep, lying lightly clothed in a bed declining to the feet. If temperance, &c. are not ſubmitted to, antiphlogiſtic or reducing medicines muſt be ſubſtituted, while exerciſe muſt not be relaxed, nor yet carried to a violent or fatiguing degree.

When palſy, or ſerous apoplexy, is apprehended, owing to long continued fatigue, or in conſtitutions otherwiſe exhauſted, eaſe and high nouriſhment are not to be reſorted

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ed to, but the exertions relaxed by degrees, and the conſtitution refitted by gradual ſupplies, while digeſtion is kept up by the neceſſary exerciſe.

For aboliſhing the ſmallpox, and diminiſhing mortality, the Jennerian inoculation, it is almoſt unneceſſary now to recommend.

LIST of Old Perſons living in the Pariſh of Montroſe and its vicinity, December 1. 1802, *and of ſome of their Relatives* *.

Mr *L*——, merchant, aged 80 years complete and certain; born in Garvock pariſh; lived upwards of 40 years in Montroſe; enjoyed good health all that time, and lives ſtill: memory failed in ſome degree, but judgment entire; ſtature ſmall; well made: remarkable for temperance and regularity, as to ſleep, clothing and diet: uſed ſnuff in moderation, and now chews tobacco: rather deaf, ſees well.

Miſs *M*——, aged 86 years complete and certain; born in Fettercairn pariſh; lived from her infancy till this date in Montroſe; enjoyed good health all along, and does ſtill: memory and judgment entire; middle ſtature: now confined to her room: ſenſes good; regular in every reſpect: never uſed tobacco in any ſhape.

Miſs *S*——, aged 84 years complete and certain; born in Maryton pariſh; lived, from her infancy till now, in Montroſe: above the middle ſize and well made: never had a fever or any diſeaſe but the common complaints incident to children; very ſtout till ſhe ſtrained her ancle, about ten years ago, ſince which ſhe has been confined

* In ſeveral inſtances, from motives of delicacy, the author has left out the names.

confined to her houſe: never had a headach; regular and temperate, but not ſparing as to diet: goes to bed in general about ten or eleven o'clock, and riſes about eight or nine: took moderate air and exerciſe; remarkably cheerful and facetious ſtill: uncommonly vigorous, both with regard to memory and judgment. Her great-grandfather Sir James R——— and Lady, both lived above 100 years, and died in Edinburgh; her grandmother, Mrs B——— of B———, died 85 years old; her brother Mr S——— of L———, 88 years old, died in Montroſe; her other brother has lived in Hamburgh upwards of 60 years, and is 82 years old: has been very deaf for ſeveral years.

Mrs *P*——, aged 83 years certain; born in Montroſe, and has lived in it to this date; about middle ſize and well made: never had a fever, or any ſerious diſeaſe, except ſuch as children have; till within three years, could walk ſeveral miles without fatigue. Her intellectual powers ſtill vigorous: regular and moderate as to food, ſleep and clothing; till within theſe few years wore no flannel; could take any ordinary food in moderation. With regard to temporal things, futurity gave her little concern: had, and has a moderate degree of good ſpirits, and neither too much depreſſed nor elated. Has been examplary for piety and virtue.

Margaret Rickhart, a pauper, aged 84 years certain; born and lived all along in Montroſe; frail during the moſt of her life; middle ſize; never uſed ſnuff nor tobacco; never had a great appetite; always regular as to food, ſleep and clothing; and temperate. Her ſenſes good till of late; ſhe ſees none with one eye, and little with the other. Her memory much failed.

Jean Cormack, a pauper, aged 94 years complete and certain; born and lived always in Montroſe: middle ſize, and well made; very healthful till about twenty years

years ago, before which ſhe never had a fever, but has had three ſince, and continues frail: has been confined to bed ſeven years; and for four years paſt her faculties have been much impaired; has neither cough nor ſpitting. About nine years ago ſhe had a ſcurvy in her legs; about four years ago they dried up; and then it attacked her ears and eyes, which are ſtill affected. About ſixteen years ago ſhe loſt her ſight, and can only diſcern between light and darkneſs. She was all along regular in every way, and temperate: ſhe never uſed ſnuff or tobacco: has been very deaf about eight years.

John Webſter, a pauper, aged 80 years complete; born in pariſh of Kinnaird; has lived about ſeventy-four years in this pariſh: middle ſize; well built; healthful for the moſt part, till old age; moderate and temperate in every reſpect: his ſtomach has now loſt its powers conſiderably. He ſtill is able to walk two miles to church; and attends the houſe of God regularly, in which he delights. Very deaf, but very happy when he can catch detached ſentences of prayers and ſermons. Never uſed ſnuff nor tobacco: is a widower: cheerful.

Janet Petrie, a pauper, aged 80 years; born in pariſh of Craig, and has lived in Montroſe pariſh upwards of thirty years: was married: healthful in middle life; about five years has been very helpleſs, and is now confined to bed: very deaf; has her appetite ſtill; uſes ſnuff, and is fond of it: ſees with only one eye.

John Napier, country ſchoolmaſter and weaver, aged 81 years complete and certain; born in pariſh of Montroſe, and has lived in it all along; ſtout and healthful till about four years ago: middle ſize, and well proportioned; has been twice married, and had children in the firſt marriage: ſees well; but of late his hearing dull: his memory conſiderably failed; has taught a ſchool upwards of ſixty years,

years, with much approbation, and has little to support him, as his school is now taught by another, and he has only a trifling salary left. In his younger life was not remarkable for temperance, but has been long very regular and industrious. His stomach always delicate; is now easily satisfied: he was fond of chewing tobacco.

Miss *Jean G*——, daughter of Mr Thomas G——, aged 85 years complete, as appears from a family list in her bible; born in Montrose, and lived in it to this period; good health all along, and still able to do her family business: judgment and memory good still; never used flannels, except flannel stockings; rose early and went soon to bed: says she uses much snuff. Her grandfather lived and died in Montrose, (Mr L——), aged 89: her father Thomas was born at Blackford, Perthshire, came to Montrose aged 30, and died in Montrose aged 92.

William Oldman, aged 80 years complete; born in Kinnel parish, in this vicinity; came to Montrose at the age of 15, and has lived for the most part in it as a carter; was in the married state about twenty-five years, and has been a widower twenty-one years: still vigorous and acute; is not exemplary for virtue; on the contrary lived, and still lives intemperately, and boasts frequently that if all the gin he has drank through life were collected, it might "launch a seventy-four."

Reverend Mr *A.* —— of *K.* ——, an inland country parish, aged 82 years complete, at least; born in parish of Arbuthnot, ordained minister of *K.* —— about forty-five years ago; above the middle size, and of an athletic make: very healthful, regular and temperate: never drank a glass of raw spirits in his life: stomach good; lives well; fond of walking, and still goes on foot to and from the presbytery, four Scots miles, and that with a firm step: never wore flannel. When walking and

and had his feet and clothes wet, never thought of ſhifting ſhoes or clothes. Ever ſince his ſettlement, early in the morning he goes to a ſmall rivulet below his garden, and bathes his head in cold water, in winter as well as ſummer, breaking the ice if neceſſary. In the ſummer he bathes in the river, and frequently lies in the water with little motion, between twenty and thirty minutes. He never uſed tobacco in any ſhape: uncommonly vigorous ſtill in body, and in mind, as to memory and judgment; remarkably cheerful and full of humour: was married and has a family, but has been a widower for ſeveral years.

Thomas Watt, aged 82 years complete; born in pariſh of St Cyrus, and has lived in Montroſe between fifty and ſixty years; goes early to bed and riſes early: very healthful during the greateſt part of his life; now feeble, but able to go about, and works a little at his buſineſs as a blackſmith: uſes tobacco but no ſnuff: does not ſee well, but hears tolerably: regular and temperate all along. His twin brother Archibald is ſtill alive.

Old Perſons who Died in Montroſe, or its vicinity, within the laſt thirty years.

Lieutenant *S*———, aged 93 years complete and certain; born in Montroſe, and died there 1791; ſuffered many hardſhips by ſea, and was thrice wrecked; uncommonly healthful during life; ſtout and vigorous; fond of walking abroad, and took long walks after ninety; ſeldom wore a great coat; temperate during his whole life; remarkably cheerful; regular, in general, as to clothing and ſleeping; had his appetite well, and took a good ſupper, as well as dinner: for many years before his death took wine after dinner every day, and a tumbler of punch at night;

night: a few years before his death, his mental powers conſiderably impaired.

Mr *John Campbell*, many years belonging to the Cuſtomhouſe, aged 82 years complete and certain; born near Inverary; lived about fifty years in Montroſe; regular as to ſleep, food and clothing; ſmall ſtature; well made; healthful in general.

Reverend Mr *Lauder* of Dun, aged 95 or 96 years, generally conſidered to be that fully; born at Melon Mill, near Edinburgh; licenſed 31ſt October 1744, and ordained miniſter of Dun in 1753: above the middle ſize; ſlender, and genteel in perſon and addreſs; healthful during life; very temperate aud regular in every reſpect; went to bed generally after twelve o'clock; generally roſe about eight o'clock; was fond of air and exerciſe, and delighted in his garden, digging, weeding, &c.: memory and judgment good to the laſt. He uniformly ſupported well the character of the Chriſtian and the gentleman. He was remarkably attached to ſmoking tobacco, but did not ſnuff: either as to eating, or drinking, he could take any thing in moderation: but was fond of ſheep-head. His death appeared evidently to be haſtened by long confinement after a bad accident, as I had an opportunity to know, when attending the family.

Mrs *Ann N*——, aged 102 years, as appears from a ring which belonged to her ſon Sir James; born in the pariſh of Monymuſk; came to Montroſe a widow with a young family, in the year 1716, and there lived, and died in 1775; rather above the middle ſize; very ſtout and healthful from infancy till old age; regular and temperate in every reſpect. Nothing remarkable as to time of going to bed or riſing, food or dreſs; was confined four years and a half to bed before her death. Senſes of hearing and ſeeing good till near her laſt. Her memory and judgment

judgment unimpaired till death; had three ſons and four daughters. Her ſon Sir James was long in the army, and died in London, aged 88 years complete. Her daughter Mrs G—— lived many years in the pariſh of Craig, and died aged 87 years complete. Her daughter Mrs Margaret lived from her infancy in Montroſe, till her death, aged 80 years complete. Her other two daughters lived from their infancy till their death in Montroſe, and died between 70 and 80 years old.

Captain *James R*——, aged 92 years, born in Uſar, 1702, and lived and died in Montroſe; was married; about middle ſize; was ſhipwrecked; got cold and rheumatiſm, and was rendered lame: was very healthful, and read without ſpectacles till the laſt; memory and judgment entire.

Mrs *T*——, mother-in-law of Biſhop B——, aged 97 years, at leaſt, when ſhe left Montroſe for Dundee, where ſhe died a few months after: ſhe was born in pariſh of Monyfieth, and reſided in Montroſe about fifty years: about the middle ſize; was well made; black complexion; conſtitution uncommonly good; never could take wine, which was to her an emetic; very temperate and regular; retained memory and judgment to the laſt; was rather deaf a few years before her death; uncommonly active during life; had not a flow of ſpirits; was ſeldom ſeen to laugh: zealouſly attached to religion and morality: never uſed ſnuff or tobacco: had a good appetite, and could take a heavy ſupper.

Mrs *Margaret G*—— of C——, aged 87 years complete; born in Montroſe, and paſſed her life, a few years excepted, in Montroſe and its vicinity; deaf and dumb; lived temperately and comfortably all along; took no tobacco, and very little ſnuff: memory and judgment diſtinct to the laſt; never uſed flannel; remarkable for cleanlineſs;

cleanlineſs; very healthful all along; never had a fever: her eye-ſight to the laſt entire. Her ſiſter, Miſs Carnegie, was alſo born in Montroſe; and lived for the moſt part in Montroſe, till her death, aged 81 years complete. Very healthful all along, and did not lie in bed one day till her death. Never uſed flannel; took little ſnuff, and no tobacco; was regular and temperate: memory and judgment entire till the laſt. Both of them friendly to religion and morality. Their great-grandfather David Gardyne, Eſq. of Gairden, had twenty daughters and four ſons, all by one lady, Elſpet Arbuthnot of Arbuthnot. They lived ſixty years in the married ſtate; died aged 86 years. His lady lived to the ſame age. Both lived temperately. Both had their memory and judgment vigorous to the laſt. They had ſix daughters, all married to gentlemen of fortune in the county of Angus and Mearns, and lived till betwixt 86 and 90 years. They were brought up in a cold houſe, the caſtle of Gairden, and had no fires in their rooms till married. Miſs Carnegie's aunt, Lady Nicholſon, lived till aged 92 complete; vigorous as to body and mind till near death; and on her deathbed ſigned a deed of entail ſixty times with her own hand. Her ſiſter, Lady Arbuckie, lived 88 years complete, and was chearful with her friends the night before her death, knowing herſelf dying. Both of the ſiſters, and the whole of the family, remarkable for temperance.

Alexander Smith, wright, aged 82, born in the pariſh of Strachan, but lived between fifty and ſixty years in Montroſe: about middle ſize; was very healthful; memory and judgment entire to the laſt. Uſed flannel: temperate and regular: was fond of ſnuff, but did not uſe tobacco. Had his leg broken about ſixteen years before death. Had an ordinary appetite, and could take any common food in moderation.

moderation. Was married, and had a family: ſaw well to the laſt, but was rather deaf.

Janet Hutchinſon, aged 99 years, as appears from her graveſtone; lived the greateſt part of her time, and died, in Montroſe. Leſs than the middle ſize; rather plump than otherwiſe; black complexion. Temperate and regular as to living; chearful in her younger days and middle life, but peeviſh in old age, and longing to be removed from the preſent life. Many years married, and had a family: neat and cleanly; neither uſed ſnuff nor tobacco: was ſeveral years confined to bed: memory and judgment much impaired for ſome years.

David Watt, cottar in the pariſh of Strickathro, aged 100 years, according to general belief. Living ſome weeks ago, but very probably dead by this time: a poor man; full in the body; twice married, and had children.

ADDITIONAL COMMUNICATIONS.

The late *Earl of Panmure*, who died in January 1782, in the 82d year of his age, was tall and handſome in his perſon, conſiderably above the middle ſize; a man of great mildneſs, moderation and humanity; extremely attentive to order and regularity in every department, both public and private; lived in a very temperate, but elegant and ſplendid manner, and will long be remembered for his hoſpitality, benevolence and charity; enjoyed an uninterrupted flow of good health and ſpirits till within a few months of his death, and took conſtant vigorous exerciſe, *walking and riding alternately*: generally retired to reſt betwixt eleven and twelve at night, and roſe in his latter years at eight; earlier in his younger years.

William

William Kinnear, a poor labouring man, who resided in Monyfieth and its neighbourhood during the greater part of his life; was of a chearful contented disposition of mind; rather below the middle stature; very temperate and regular in his conduct; had not a single complaint previous to the few days' illness that preceded his death, which took place in June 1798, at the age of 89 years.

John Ranie, formerly kirk-officer and grave-digger, Monyfieth; distinguished by a stoical insensibility; of a sedate and penurious disposition; has been for several years past in a state of dotage, and is about 87 years of age.

Alexander Archer, in Hynd Castle, born in the parish of Monyfieth; is now in his 91st year: always enjoyed good health till within the last eighteen months, but is now become very frail, and has been confined to bed by rheumatism and other complaints during the greater part of winter; possessed a small farm, which he gave up about sixteen years ago, retaining the house, which he has always lived in since the time of his coming to this parish, together with an acre or two of land. Of a sedate contemplative disposition; rather indolent and lazy, though always seeming to be busy about something or other, either reading or at some sort of easy work; took a great deal of snuff; and very choleric when he got drunk, which happened but seldom.

Andrew Smith, in Guildie, formerly a labouring man, has been confined to bed for several years past; his faculties much impaired by age and infirmities, being 87 years old.

Margaret Brechin, in Damhall, near Graystone, a poor widow woman, who has now almost entirely lost the use of her faculties, and is said, by those who know her history, to be 89 years of age.

David Kid, farmer at Newbigging, a venerable old man, ſeveral years above 80; of a very ſober, pious, chearful turn of mind; very active and induſtrious; roſe always at an early hour; enjoyed uniform good health till lately, but is now conſiderably failed.

John Walker, tenant at Newbigging, died fourteen years ago, and was born in the year 1699. I had this account of his age from a lady who was well acquainted with him, but who probably has been miſtaken as to the time of his birth, as appears from an anecdote he uſed to tell me of himſelf, "that he had ſeen two Queens and "four Kings, ſeven lairds, ladies and miſſes." The ſeven lairds were ſuch as had, in ſucceſſion, inherited the eſtate of Hedderwick. The two Queens, Queen Mary, King William's wife, and Queen Ann. The four Kings, William, and the three Georges. Now, Queen Mary died in the year 1694. If my interpretation of this account be right, he muſt have been ſome years older. He was a well-diſpoſed temperate man, and an elder of the church. He was hoſpitable and chearful, and would be obeyed: he was twice married. His memory failed him ſome time before his death; though, with regard to the occurrences of his earlier years, it was as vigorous as ever. He was a moſt perſevering reader: he had read all Henry's large Commentary over, and, a little before his death, ſaid that he had carried a ſecond peruſal of it as far as the book of Deuteronomy. Some time previous to his death, his hands ſhook ſo much, that he could hardly take his food with them; accordingly he ſucked his broth through a ſilver pipe. He laughed very heartily. His diet was, I ſuppoſe, *ſubſtantial*, though plain.

Mary Lourie is 88 years of age. She has always enjoyed good health ſince ſhe was twenty: before that ſhe was irregular. She never was married. Her temper

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has been equal, and her diſpoſition religious, ſince ſhe was twelve years of age. While able, ſhe always was in ſervice. She can yet read a chapter of the Bible in ſunſhine, and has ſtill a good memory.

James Charles, 86 years of age, was born in Garvock, but has been forty-two years in Montroſe. He ſays he was five feet five inches in ſtature: a dyer by employment, at which he ever laboured hard, and he had need, having a wife and ten children to maintain. Twice married; to his firſt wife twenty-two, his ſecond twenty-ſix years. Always a temperate man, except as to ſnuff, in taking which, he confeſſes he exceeds. Always an early riſer. Though now almoſt blind, hears well.

Mary Barclay, now in Montroſe, formerly at Newbigging, country pariſh, is 95 years of age. As to her temper, the words of a friend that lives with her were, that ſhe was *maggoty* *. A ſober woman. She has never enjoyed good health theſe fifty years. Her valetudinarian habit of body commenced with headachs.

Mrs *Jack*, 81 years of age. She married at thirty. Was always healthy till about twenty-four years ago, when grief for the death of a beloved huſband hurt her conſtitution. An early riſer; and never wore flannel ſhifts, nor does ſo now, which a ſtout middle-aged daughter of hers does already. Has had an equal temper; and has always had ſuch an averſion to ſpirits, that ſhe can hardly be prevailed upon to take a little punch at ſupper to procure reſt. Above the ordinary ſize.

Mr *Cobb* was born in the pariſh of Menmuir in March 1719. His father was a weaver, and had ſix children, two younger than him. Both his parents died when he

* Obſtinately whimſical.

was four years old. He was inured to hard work, about farm-houſes, till he was nineteen, when he betook himſelf to weaving, at which he toiled hard till forty. Was firſt married at twenty-four, and had four children, two of whom died in infancy, and two are ſtill alive. He was married again, when fifty-four, to a widow, by whom he had no children, and who died four years ago. His ſtature is below the middle ſize: though never ſtrong, he could endure hard labour. Lived on common food; has been ſubject to colics from his youth, for which he now wears flannel, and has found benefit from it. Breathes as freely as in youth. He has been long an elder in the church; and by his piety and talents an honour to it and to religion. Has long uſed ſnuff.

Alexander Drimmie, weaver, was 89 years of age at his death. He was above the middle ſize, his body very erect. Very ſwift of foot. He was twice married; to his firſt wife twelve, to his ſecond thirty-nine years. When offended, apt to be ſulky to his friends, but not ſo to ſtrangers. A temperate man, and always very healthy, except about the middle of life, when he was much ſubject to headachs.

Archibald Watt, aged 82 years, and, what is remarkable, his twin brother is yet alive. He was born in St Cyrus, but has lived ſixty years in this place. His father had ſixteen children, of whom he was neither the youngeſt nor oldeſt. He was a wheelwright to buſineſs, and very induſtrious while able, and in his profeſſion ingenious. He is below the middling ſize, of a chearful temper, and, ſince he gave over working, a great walker. Chewed tobacco, and roſe early: has been about eight years dull of hearing; his ſight is failed, but teeth good. A ſober and religious man, and ſtill attends the houſe of God regularly, forenoon and afternoon.

Helen

Helen Deer was born in the parish of Fordoun, from which she removed to Montrose twenty-seven years ago. Her parents married at thirty, and she was their first child. She is about the middling size; has always had good health, and a contented temper. An industrious woman: the account of her friends was, that she could not be idle. Always a sober woman, and uses no tobacco. Never has worn a flannel shift, and says she does not need it. An early riser: sees well yet: recollects sermons well, but not other things.

Elizabeth Campbell died some months ago, and was 87 years of age at her death. About eleven years before that event she became blind, and had had ill health for sixty years. Smoked tobacco from twenty. Was married; had eight children: was sober, and had an equal temper.

David Gemlo, cooper, was born in Montrose, as well as his father and grandfather. His father was as old as he; was one of the youngest, of twelve children, and was delicate when a boy. When the Swiss (I think he should have said the Dutch) were here in 1715, to assist in quelling the rebellion, he was so ill, that one of them said of him, he would never *claw* an *auld* man's head. He has had as good health as any man in Montrose since he was a boy. About the middling size: hasty in his temper. The account of his present wife is, "Soon "angry, and soon contented; and you know (said she) "that is a good temper." Three times married: with his first wife he lived fifty-two years; with his second six, and with his third, who is still alive, he has lived three. He was very industrious: he rose early, and went to bed betwixt nine and ten. Used common food: he liked ale; he never wore flannel next his body; hears as well as ever, and can read two hours with glasses, in candle-light. For his disaffection to Government, in the Re-

bellion of 1745, he was ſent to Stirling Caſtle, where he was impriſoned for a year and two days, during which time, he ſays, he lay on the flagſtones with his clothes, ſummer and winter, with no other light and air than what came through the narrow window of the priſon, where he and others were confined; and that he never enjoyed better health iu his life than then. He is now 89 years of age, riſing 90.

The oldeſt woman that has lived in Montroſe for ſome conſiderable time paſt was *Iſobel Taylor*. She was born in the pariſh of Fettereſſo, but reſided a great part of her time in Montroſe. She died in the year 61 of the laſt century; and from a family bible, in poſſeſſion of her relations in this place, I obſerve her age at her death was 103. The truth of this is corroborated by a circumſtance mentioned to me by her friends, namely, that ſhe had told them ſhe was a full-grown woman, and was waiting as a ſervant upon two young ladies at Balmacellan, when a party of the ſufferers for preſbytery were ſent as priſoners to the caſtle of Dunnottar. This happened in the year 1685, the year of James VII.'s acceſſion to the throne of theſe kingdoms. This quadrates ſo much with the account in the family bible, as to leave little doubt as to the account of her age. Her judgment ſeems to have been impaired a ſhort time before her death, as appears from a reply ſhe made to Mr Aitken, one of my predeceſſors in the miniſtry here; having ſaid to her, on a viſit, you are old, Iſobel; ſhe obſerved, the Devil was old, and that ſhe was only ancient.

James Gillies, 83 years of age. A great ſnuffer; now neither hears nor ſees well: a religious man.

Iſobel Mill, born in the year after the Rebellion 1715. A very healthy woman always: never wore flannel till a few months ago. A decent woman.

Thomas

Thomas Tait. His daughter, Mrs Buneſs, told me, I think, that he is 88, or going 88. Hardly ever had complaint. Lived on common food; never wore flannel, and indeed did not need it. A religious man.

Lady *Benholm*, who died a few years ago, was 84 years of age at her death; a woman of excellent character, and exemplary for her attendance on public worſhip.

Thomas Orkney, born in Montroſe, is 83 years of age: a ſailor. He was on board the royal navy during the rebellion 1745. In the wars with France, at that time, he was ſhot through the arm, when cutting a ſhip out of a French harbour. Says, he never knew what diſeaſe was till he was ſixty. An early riſer. Says, he chewed tobacco, till the Doctors told him if he continued to do ſo, it would kill him. It made his mouth dry: he gave it up, but ſtill ſnuffs. I underſtand, that though he might exceed at a time, he was not given to his bottle. Been thrice married: has been affected with rheumatiſm for theſe four or five years, for which, about three weeks ago, he has worn flannel: he uſed it not before.

Elſpit Mill, born at Kinneff, and now reſiding at Laurencekirk, ſays ſhe was born thirteen years before the Rebellion in the year 1715. At that memorable period ſhe was herding cattle; and remembers her mother's hiding a cheſt of clothes, to prevent their being taken away by the ſoldiers. As to ſtature, ſhe is a little below the middle ſize. She ſtill ſpins and ſews without glaſſes. In Auguſt laſt, ſhe came to Montroſe in a carrier's cart, to ſee Mr Gibſon late of Morphie's family. After taking a nap, upon her arrival, ſhe ate a hearty dinner, and afterwards walked to Mrs Bailie Napier's, and drank tea. Her antediluvian appearance, while walking up and down the town, made people ſtand and gather round

her

her, to whom ſhe courteſied, and acquainted them of her great age.

I dare ſay, ſome more inſtances of perſons above eighty might be got: but it is to be hoped theſe that have been communicated will ſuffice. I have tried to add to my liſt of aged perſons, a vicious character, to ſhew my impartiality; but I am happy to ſay, the attempt has not ſucceeded. I do not aſſert, however, but ſuch might have been found, had my inveſtigations been carried to the utmoſt poſſible extent. The uncommon diligence of a brother inquirer has only enabled him to find out a ſingle individual of this deſcription.

Literary Characters, who died at a good old age, in the laſt and preceding century.

BRITISH.

	Died.	Aged.
Henry Ferrars,	1633	84
William Fiennes, Lord Say and Sele,	1662	80
Earl of Nottingham, Daniel Fynch,	1730	83
Thomas Fitzherbert,	1640	88
John Florio,	1625	80
Edward Fowlar, a divine,	1714	82
John Conant, ditto,	1693	85
John Covel, ditto,	1722	84
Samuel Craddock, ditto,	1706	86
Herbert Croft, ditto,	1691	88
Chriſtopher Davenport, ditto,	1680	82

John

	Died.	Aged.
John Denton, a divine,	1708	83
Edmund Dickinſon, medical profeſſor,	1707	83
William Duncombe,	1769	80
John Ellis,	1791	93
John Evelyn,	1706	86
Sir Henry Blount,	1682	80
Alexander Cunningham, a divine,	1737	83
Samuel Bower, ditto,	1796	83
John Bois, ditto,	1643	83
Thomas Bradbury, ditto,	1757	85
Robert Brown, (who gave name to a ſect)	1630	above 80
Moſes Brown, a divine,	1787	very old.
Sir William Brown, medical profeſſor,	1774	82
Thomas Burnet, a divine,	1715	80
Richard Buſby,	1695	89
William Butler, medical profeſſor,	1618	82
Joſeph Butler, a divine,	1752	80
Thomas Caſe, ditto,	1682	84
Dr John Chapman, ditto,	1784	80
Walter Charleton, medical profeſſor,	1707	86
John Cleland, ſometime Conſul at Smyrna,	1789	82
Edward Cobden, D. D. a divine,	1764	80
Edward Coke, (Judge)	1634	85
Henry Compton, a divine,	1713	81
Robert Ainſworth, author of Latin and Engliſh Dictionary,	1743	83
Thomas Allan, mathematician, a divine,	1703	very old.
John Aſgile, a lawyer,	1738	above 80
George Aſhwell, a divine,	1693	81

Sir

	Died.	Aged.
Sir Robert Atkins, a lawyer,	1709	88
Ralph Bathurſt, a divine,	1704	84
Joſeph Blairmont, ditto,	1699	84
Richard Bentley, ditto,	1742	80
David Lord Doun, a lawyer,	1755	85

FRENCH.

	Died.	Aged.
Geraud de Cordemoi, an academician,	1684	advanced age.
Robert Conſtantine, medical profeſſor,	1605	103
Thomas Corneille, member of French Academy, &c.	1709	84
Peter Corneille, (relatives long lived)	1684	78
Peter Francois Courayer, a divine,	1776	95
Michael Francois Dandre Bardon, a painter,	1703	83
Lewis Courcillon de Dangeau, (relatives long lived)	1723	80
Phillip de Courcillon, Marquis de Dangeau, ditto,	1720	82
Abraham Demoivre, ditto,	1754	87
Touſſaint Deſmares, a divine,	1687	87
Henry Francis Le Dran, medical profeſſor,	1770	85
James Joſeph Degouet, a divine,	1733	84
Daniel Denuan,	1735	86
Daniel Duplux, hiſtoriographer,	1661	95
Nicholas Francis Dupre de St Maur,	1774	80
Valentine Jamerai Duval,	1775	80
John d'Eſtrées, Grand Maſter of Artillery, (relatives long lived)	1567	John 81

	Died.	Aged.
Froncis Annibal d'Eſtrées, Duke and Marſhall, ditto,	1670	97
Cæſar d'Eſtrées, ſon of above, and grandſon of John, ditto,	1714	86
Charles de St Dennis, Lord of St Evremont,	1703	90
Jean Claude Fabre, a divine,	1688	85
Honore Fabre,	1753	81
William de la Faille,	1711	96
Camille Faulconet, medical profeſſor,	1762	91
Abbe Blanchet,	1784	84
Lazarus Andrew Bocquillot,	1728	80
James Boileau, a divine,	1716	81
John James Boileau, ditto	1735	86
Hyacinthe Boniface, a celebrated advocate in the Parliament of Aix,	1695	83
Iſmael Bouillard, mathematician, a divine.	1694	80
Peter de Bourdeilles, better known by the name Beautone,	1614	87
David Auguſtin Brueyes,	1723	83
George Lewes le Clerc, Count de Buffon,	1788	81
Pierre Victor Palma Caiet, a divine,	1610	85
Auguſtine Calmet,	1787	85
John Galbert Compeſtron, ſecretary to Duke of Vendome,	1723	108
Francis de Camps,	1723	80
Nicholas Camuſet,	1655	80
Lewis Capellus, a divine,	1658	near 80
John James Caſſini, ſon and aſtronomical ſucceſſor of John Dominic, (relatives long lived)	1756	71

Cæſar

	Died.	Aged.
Cæsar François Cassini de Thury, son and successor of above, (relatives long lived)	1784	71
Maria Claire Priscilla Margaret de Catillon,	1745	83
Charles Faycon de Ry, Lord of Charlesval,	1693	80
Francis Charpontier,	1702	82
Stephen Chavin, a divine,	1725	85
Urban Chevrau, secretary to Queen Christina of Sweden,	1701	88
Francis Chicoineau, Councillor of State to the King, medical professor,	1752	80
Peter Chirac, medical professor,	1732	82
Francis Trimolion de Choisi, a divine,	1724	81
John Babtist Colbert, Marquis of Torcy,	1746	81
H. T. D'Agueseau, Chancellor of France,	1751	83
D. James Alexander, a Benedictine monk,	1734	82
Yves M. Andrew, a French jesuit,	1764	89
Nicholas Andrey, President of the Royal College, a medical professor,	1714	84
Francis Annat, French jesuit, and confessor to Louis XIV.	1670	84
Robert Arnauld d'Anville, (relatives long lived)	1674	85
Anthony Arnauld, brother of above, a divine,	1684	82
Henry Arnauld, ditto, ditto,	1692	95

Peter

	Died.	Aged.
Peter John Aſtruc, medical profeſſor	1766	82
Theodore Agrippa d'Aubigné,	1630	80
Charles Audran, engraver, (relatives long lived)	1674	80
John Audran, ditto, collateral deſcendant of above, ditto,	1756	89
Claude Audran, painter, brother of above, ditto,	1734	76
Francis Babin, Profeſſor of Divinity,	1734	83
Stephen Beluze, Profeſſor of Canon Law,	1718	87
Abbé Barthelemy, Jean Jacques,	1795	79
Nicholas Baudot de Jouilli,	1759	81
Francis de Beauvilliers, (relations long lived)	1687	80
Paul Hippolitus, grandſon of above,	1776	92
Joachim Francis Beiſch,	1734	86
Elias Binoit, a lawyer,	1728	88
Claude Beregard, Profeſſor of Philoſophy in Padua,	1663	85
John Bernier, medical profeſſor,	1698	very old.
John Bertard, a divine,	1611	89
Joſeph Stephen Bertin,	1783	very old.
John Babtiſte Bertrand, medical profeſſor,	1752	82
Theodore Beza,	1605	86
Jean Babtiſte Fleuſte,	1783	82
Claude Fleury, a lawyer,	1723	83
Andre Hercule de Fleury, a divine,	1743	90
Charles Tolard,	1752	83
Nicholas Fontaine,	1709	84
Bernard C. Boviere de Fontinelle,	1757	100

Louis

	Died.	Aged.
Louis François Fontinu,	1759	92
Abbe Laurent François,	1782	84
Lewis Fuzilier,	1752	82
Stephen Simon Gamache,	1756	84
Charles Claude Geniſte,	1636	84

ITALIAN.

	Died.	Aged.
Abbé Anthony Conti,	1749	81
Lewis Cornaro,	Lived about a century.	
Peter Marcellinus Corradini de Sezza, Roman Cardinal,	1743	85
Jerome Dardini,	1634	80
Raphael Fabretti, a lawyer,	1700	81
Glacomo Facciolati,	1769	87
Franciſco Bernardini Serrari, (relatives long lived)	1699	92
Octavio Ferrari, ditto,	1682	75
Philip Bonnani,	1725	87
Francis Braccilini del Api,	1645	89
Paul Caſatti,	1707	90
John Dominici Caſſini, a celebrated aſtronomer, (relatives long lived)	1712	77
Caſſandra Fidele,	1567	102
Ulyſſes Aldrovandus, profeſſor of philoſophy and phyſic,	1605	very old.
John Babtiſt Balliani,	1666	80
James Bartholomew Beccaria, profeſſor of philoſophy, a medical profeſſor,	1766	84
John Peter Bellori,	1696	80
Pope Benedict XIII.	1730	81
Pope Benedict XIV.	1758	83

Pope

	Died.	Aged.
Pope Alexander VIII.	1691	81
Julius Albaroni, Cardinal and Prime Minister,	1752	88
Clement X.	1676	86
Clement XII.	1740	88
Franciſco Ficoroni,	1747	83
George Gimiſtus,		100

GERMAN.

	Died.	Aged.
Thomas Grenius,	1728	89
Martin Crans, or Cruſius,	1607	81
John Fecht, or Fechtius, a divine,	1716	80
Jacob Bobart,	1679	81
Peter Ahlewordt, Profeſſor of Logic,	1791	81
John Nicholas Fimeius, or Fimch,	1778	85

OF THE NETHERLANDS.

	Died.	Aged.
Albinus, Profeſſor of Medicine at Leyden,	1771	88
Charles de l'Ecluſe, medical profeſſor,	1609	84
Seyer Bernard Van Eſpin,	1753	83
John Brandt, ſecretary of Antwerp,	1639	80

The above are a few, taken from the numerous inſtances to be found in general biography, of literary people attaining a good old age, and of longevity often depending on birth or family. To illuſtrate this laſt poſition, ſome perſons are included in the above liſt who are not, ſtrictly ſpeaking, literary.

NUMBER IV.

A Collection of Papers, on the ſubject of Athletic Exerciſes, &c.

IN the courſe of the inquiries in which I am now engaged regarding health and longevity, my attention was neceſſarily directed to the ſucceſs with which the human frame was invigorated, by thoſe who trained up perſons to athletic exerciſes; and alſo to the arts by which various animals were improved in reſpect to ſtrength, ſpirit, or ſpeed. It ſeemed to me, therefore, of the utmoſt importance to inquire, whether the ſame means might not be of ſervice, in the preſervation, or the cure of diſeaſe, in the eſtabliſhment of health, and the attainment of longevity. With a view of aſcertaining ſuch important particulars, I requeſted a gentleman, diſtinguiſhed for his talents and ſkill in medicine, to aſſiſt in drawing up the following queries, and the obſervations prefexed to them; and I afterwards made every poſſible exertion to procure anſwers from perſons the moſt likely to furniſh uſeful information. I alſo prevailed on a reſpectable phyſician, (Dr BUCHAN), to draw up a general view of the ſyſtem adopted by the ancients for training their *athletæ*. By theſe means, the following collection of papers has been accumulated, containing a variety of particulars, which, I truſt, will be found of conſiderable importance in medicine.

Obſervations

Obſervations on the training of Pugiliſts, Wreſtlers, Jockies, and others, who give themſelves up to Athletic Exerciſes; with ſome Queries for diſcovering the principles thereof, and the proceſs of training Running Horſes, &c. with a view of aſcertaining, whether the ſame can furniſh any hints ſerviceable to the Human Species.

PROFESSIONAL men are ready to acknowledge, that prevention is better than cure; and the beſt informed ingenuouſly admit, that organic diſeaſes, once confirmed, are beyond the reach of their art. As organic diſeaſes generally proceed from ſlow and gradual changes, they may certainly be prevented by temperance and labour, by activity of body, and contentment of mind. In regard to the common metaphyſical expreſſions, "of the "exhauſting of the excitability; of the wearing of the "parts; of the attrition of our fluids, in circulation, "againſt the ſolids; of the abraſion of the ſolids by fric-"tion; of the debility produced by the moſt natural "powers ſupporting life, namely, the waſte of ſubſtance "created by that exereiſe and labour, for which we "ſeem peculiarly deſtined,"—all theſe expreſſions are extremely ſuſpicious. The ſpeculator is always to be ſuſpected, when forſaking plain direct facts, he involves his want of meaning, and conſcious ignorance, in learned words, or metaphor.

Theſe metaphorical expreſſions have originated in a perſuaſion, that the bones, cartilages, muſcles, and other ſolid parts, being once formed, *are permanent*, becauſe the identity of the individual is permanent; and that being once formed, and always retaining one ſhape, their

actual component parts muſt continue the ſame. Nothing in philoſophy is farther from the truth. There are experiments to demonſtrate, that every part and particle of the firmeſt bones, is ſucceſſively abſorbed and depoſited again *. The ſolids of the body, whatever their form or texture, are inceſſantly renewed. The whole body is a perpetual ſecretion, and the bones and their ligaments, the muſcles and their tendons, all the finer and all the more flexible parts of the body, are as continually renewed, and as properly a ſecretion, as the ſaliva that flows from the mouth, or the moiſture that bedews the ſurface. The health of all the parts, and their ſoundneſs of ſtructure, depends on this perpetual abſorption, and perpetual renovation; and exerciſe, by promoting at once abſorption and ſecretion, promotes life, without hurrying it; renovates all the parts, and preſerves them apt and fit for every office.

Nutrition belongs not to the ſtomach alone, which but prepares the food, and converts it into chyle, but to the veſſels by which it is circulated, and appropriated to the nutrition of parts, which of courſe is performed by every petty artery of the body.

In nothing ſhould we be more anxiouſly careful, than, in laying down rules, which muſt affect the health of thouſands; and whenever we proceed on doctrines, unſupported by fact, wherever we divert mankind from thoſe amuſements and labours to which nature excites us, we ſhould proceed with particular caution. We read in books,

* This has been aſcertained by giving madder to growing animals, eſpecially pigs and fowls, among their food. It is found, that the madder tinges the bones, layer after layer, with a red colour; and by the deepneſs of the tinge, demonſtrates the ſucceſſion in which the particles of the bone are abſorbed and depoſited. This is, I believe, the concluſion which phyſiologiſts have formed.

books, that life and the body are but as a given quantity of living energy and living materials, to be expended and uſed with diſcretion and economy; and that the ſum of excitability, which is born with the child, is expended towards the cloſe of life. The doctrine of abraſion alſo intimates, that our ſolids are perpetually waſting, and that it is by the diminution of moiſture,—the aridity of ſolids,—the ſcantineſs of fluids, and the ſlow induration of the ſolid parts, that the body becomes ſhrunk, emaciated, ſtiff and motionleſs, before it ſinks into the grave. And, raſh as the doctrine ſeems, it has been boldly aſſerted, that "to live with as little food, and as little exer- "ciſe, as poſſible, is the ſureſt means to preſerve the "body, and to live long." To live with as little food, and as little exerciſe as poſſible, would make a man little better than a mere graſshopper. A man living thus, would be a voluntary priſoner, wan, colourleſs, fleſhleſs, bloodleſs, having no ſpeculation in his eyes, no marrow in his bones; his complexion would declare him what he was. This ſyſtem practiſed, either in infancy, in the prime of manhood, or in the decline of life, would abridge it. Aſcetics are a proof, not of the length of life, which temperance inſures, but of the premature old age which abſtinence brings upon us. The ſqualid look, the hollow cheek, the matted hair, the emaciated body, only prove how much, by ſuch criminal ſelf-denial, the body ſuffers, with but little profit to the powers of the mind. Let us then take care that our philoſophy be not too ſevere; for men may run into real danger, if we take from them every fair indulgence, or divert them from following the dictates of nature. The faireſt livers, who have not abuſed, but have enjoyed their ſtrength and health, have in general enjoyed it longeſt.

There are habits which ſeem to be natural to, and congenial with, the ſeveral periods of life. The child ſhould merely ſuck, ſleep and vegetate. The boy ſhould ramble wild and unconſtrained, little oppreſſed with taſks or ſtudies, and nouriſhed with abundance of ſimple food. The youth ſhould be temperate, ſober, active. The old man quiet, ſedate, ſelf-indulgent; ſhould have long ſleep, delicate food, rich wines, and agreeable temperature; little labour, and a cheerful mind. Nature aſſigns us vigour, ſpirit, enterpriſe and foreſight, in the early part of life, to treaſure up the needful indulgencies for age. Parents are careful of our firſt infancy; we ourſelves ought to provide for our latter childhood.

The moſt intelligent profeſſional men have an opinion concerning the functions of the ſkin, conſonant with that of the vulgar; and more refined, only from their aſſigning a general cauſe for thoſe effects, of which all of us are conſcious. The ſkin is not regarded merely as an organ of ſecretion, deſtined for draining off ſuperfluous moiſture, or ſaline particles, from the general maſs of fluids, but as a ſurface of more active circulation, which ſolicits the blood to the very extremities of the veſſels, and thus contributes to ſupport and complete the circulation of the blood, and to nouriſh the parts within. The ſkin is regarded as connected, in a peculiar manner, with all the parts of the cellular ſubſtance, interpoſed betwixt the muſcles, and involving the blood-veſſels. The ſtate of the ſkin indicates the condition of that cellular ſubſtance, whoſe office it is to conduct the blood-veſſels to all parts, eſpecially to the muſcular fleſh, and to nouriſh the parts; and while the circulation of the ſkin is lively and active, that of the involved parts can never flag. The condition of the bowels, and of the ſkin, are the firſt and moſt natural points for the physician to attend to. It is by regulating

theſe,

theſe, that he regulates the pulſe; by ſtimulating or ſoothing them, that he raiſes or depreſſes the vital actions; and it is matter of common obſervation, that in animals, a good ſkin is the criterion of health, and the dryness of the ſkin, the forming of ſcabs or eruptions upon it, and the clapping of hair, (as it is called by thoſe who have the care of flocks), are the firſt and ſureſt ſigns of approaching diſeaſe.

Next to the free circulation of the blood, through all the body, terminating in the ſurface, that of the free tranſit of the blood through the lungs, is eſſential to health.

The oxidation or chemical change produced by air upon the blood, is eſſential to its vital properties. A free and powerful reſpiration is moſt eſſential to a freſh colour of the face, to lively ſpirits, and cheerful feelings, and to the healthy and vigorous actions of the body. "It "is my breathing hour of the day," ſays Hamlet to Oſric. It is a princely thing to ſet apart hours for exerciſes; and there is little doubt, that if all thoſe who linger away their hours in luxurious and indolent relaxations, were to aſſign a regular portion of their time, to the hardy and manly exerciſes of walking, riding, fencing, &c. and would take *their breathing hour*, they would breathe long and well.

Theſe reflections naturally ariſe upon conſidering the almoſt incredible perfection, to which thoſe whoſe profeſſion it is to train men to athletic exerciſes, have brought their reſpective arts. By certain proceſſes they improve the breath, the ſtrength, and the courage of thoſe they take in hand, ſo as to enable them to run thirty, or walk a hundred miles, in a given ſpace of time; to excel in wreſtling; or to challenge a profeſſed boxer. Would it not then be a moſt important addition to the facts we already know

concerning the means of improving ſtrength, and enſuring long life, if authentic information could be procured from thoſe diſtricts where athletic exerciſes prevail, which are eſteemed the beſt and ſureſt proceſſes for training men for foot races, trials for ſtrength in wreſtling or boxing-matches, or for raiſing the ſtrength and courage of game cocks, or improving the wind, ſtrength and ſpeed, of running horſes to their higheſt pitch *.

Thoſe who give themſelves out as ſkilful in this art, attend to the ſtate of bowels, the ſkin and the lungs. They uſe ſuch means, as reduce the cellular or fatty ſubſtance, and invigorate the muſcular fibres. When they take a man in training for any feat of this kind, he is not oiled and ſuppled as the ancient athletics were; for as their common modes of life were hardy and active, they needed no other preparation: but he is ſweated, purged, and dieted, and then put upon trial. He is purged with very draſtic purges, to reduce his groſſneſs. He is made to walk out under a load of clothes; his walks are regularly increaſed, and a certain number of times a week; he is laid between two feather-beds; ſweat promoted by drinks; his limbs taken from between the feather-beds ſucceſſively, and rubbed very roughly. After enduring for many hours this ſtate of ſuffocation, he is comforted with a draught of ale or wine. The purges and ſweating are repeated, according to the groſſneſs of his habit, and from time to time his trainer, (regarding him no otherwiſe than he would a running-horſe, under the like diſcipline), takes him out, and makes trial of his wind and ſtrength, and does not ceaſe till he has made him as lank

* Though not immediately connected with the object of this paper, it may not be improper to ſuggeſt, that it would be of great importance, if medical gentleman, whether in the army or navy, who have been on ſervice, were alſo to point out the various circumſtances which tended to ſupport, or to abate, the ſtrength and courage of the ſoldier or the ſailor.

lank as a greyhound, and almoſt as fleet. A man, even in the beſt ordinary health, becomes giddy and breathleſs when he ſtrikes; and ſick and pale on receiving a few blows. He is thence unable to bear any unuſual exertion, and by inference prone to diſeaſe. If, by extenuating the fat, emptying the cellular ſubſtance, hardening the muſcular fibre, and improving the breath, a man of the ordinary frame may be made to fight for one hour, with the utmoſt exertion of ſtrength and courage; the inquiry which I have already ſuggeſted, muſt be of the higheſt uſe. For were this new train of facts regularly laid before profeſſional men, and were they enabled thus to judge of the influence which the methods of theſe practical philoſophers have on regulating the functions of breathing, perſpiration, and digeſtion; it would be drawing into the province of ſcience, an art connected moſt particularly with the means of prolonging life, and hitherto known and practiſed only by a few inſulated individuals, of courſe imperfectly known, and of too limited uſe.

I queſtion whether the athletics of old uſed ſimilar means; whether they were equally ſucceſsful; whether there ever were, in any climate, age, or country, more hardy or powerful frames than thoſe of our Engliſh pugiliſts. In Cook's voyage, we are told of the marked inferiority of the Engliſh ſailors, in wreſtling or boxing, to the naked ſun-burnt heroes of the South-Sea Iſlands. But an Engliſh ſailor, though full of ſpirit and vigour, is as clumſy as a clown, and could not even row againſt an inhabitant of the Sandwich Iſlands. An Engliſh bricklayer, blackſmith, or drayman, however, who liked the ſport, and was practiſed in balancing and ſtriking, might have challenged the whole of the tawny nation.

With a view of collecting ſuch important information, I am very anxious that the following queries ſhould be propoſed

propoſed to thoſe who profeſs the art of training pugiliſts, wreſtlers, and runners of foot-races, by ſuch intelligent men as have the opportunity of converſing with them.

1. By what criterions or teſts, they judge of the muſcular ſtrength, or wind, or other qualities of thoſe who ſeek to put themſelves under training? What is the earlieſt, and what is the lateſt age they would attempt to train?

2. How they judge of the length of time that may be required for bringing a man into good plight, vigorous health, and free breathing; and what period of preparation is uſually required for running a match?

3. What purges they uſe; and in what ſucceſſion; and by what rules do they adminiſter them; and how do they judge of their effects? Is the purging only preparatory, or is it regularly continued? Is it meant, by this proceſs, to reduce the plethoric ſtate of the ſyſtem, (on the idea that there is too great a quantity of blood), or is it ſimply deſigned to put the bowels in the moſt favourable condition, for eaſy and good digeſtion? Is the reducing the actual ſize of the belly, neceſſary to more free and perfect breathing *.

4. Is the diet rich or ſimple; of animal food, or of vegetable; in great quantity or ſparing; is it increaſed gradually, or diminiſhed gradually? What meals have they in the day; and at what hours; one or more; frequent feeding, in ſmall and fixed portions, or full and ſubſtantial

* The effects of taking up a running horſe from idleneſs and ſoft paſture, to hard food and regular exerciſe, is attended with this peculiar effect, that while the animal becomes lank, ſleek and gloſſy, while he gets fire in his eye, and a new vigour in his limbs, and wind and ſpeed, his belly, (ſwollen with coarſe indigeſtible food, eaten in great profuſion), is drawn into half its ſize. May we not then preſume from this analogy, that the ſtate of the belly has a remarkable effect upon the wind?

tial meals? What kinds of fleſh or meat is reckoned the beſt; whether beef, mutton, veal, pork, lamb, or fowl? Are any kinds of fiſh allowed? What quality of food is moſt conducive to ſtrength? What quantity is neceſſary for maintaining the ſyſtem in its moſt perfect ſtate of vigour? Do they feed much in the intermediate days of the purges? Is abſtinence required when they take their phyſic?

5. What kinds of liquors are reckoned beſt? Whether wine, ale, water, ſpirits, &c.? Whether given hot or cold; in what quantities; and when ought they to be given?

6. Are the very violent perſpirations into which they throw their patients, deſigned to reduce the ſyſtem, to extenuate the fat, to leſſen that quantity of blood, the exceſs of which makes us giddy or ſhort breathed; or is it merely deſigned to produce a new condition of the ſkin, more favourable to health and muſcular vigour; to produce a ſharper appetite; a greater demand for food; and a quicker nouriſhment, or a greater nutrition from a more ſlender diet? Is the ſweat at firſt produced by exerciſe, and only continued by the perſon, when trained, being put between two feather-beds, and encouraged by drinks; or is it produced by force of ſweating drugs, or violent heats, or by continued friction? At what hours are the perſpirations brought on? How is the pupil treated when the ſweat is over? What becomes of the ſkin of a fat man, when, by the proceſs, he is reduced in ſize, and rendered lean? Does it hang looſe, or is it tight? Has it any effect upon the bones?

7. What hours of exerciſe do they require of their pupils during the day? At what hours do they ſend them out in the morning? How long do they continue abroad? Are they loaded with clothes after the body is reduced,

reduced, and becomes limber, and thin and muſcular; or only while the ſweating proceſs continues? Are they fed before they go abroad, or when they return? What trials are made of their ſtrength? When is a man known to be up to his full ſtrength and breath in training? At what hours do they go to bed? What ſleep are they allowed? What indiſpoſitions are they ſubject to during training? Are there any circumſtances by which the proceſs may be interrupted; or any circumſtances, in conſequence of which, it muſt ſometimes be abandoned?

8. What is the ſtate of the health, after they give up training? Are they ſubject to any complaints; and what are they? How long does the acquired exceſs of ſtrength continue?

9. It is moſt intereſting to learn, on which part of this proceſs, the purging, the ſweating, the exerciſe, or the feeding, they moſt depend; and whether it procures a permanent increaſe of vigour, eaſily maintained by ſuitable diet and exerciſes, or only a temporary excitement, calculated for the particular occaſion? Alſo, whether perſons have ever thought of undergoing this proceſs, not for the purpoſe of running matches, but to recover health; with what ſucceſs this has been done, and whether it is to be recommended for gout, corpulency, aſthma, nervous diſorder, or other maladies, as likely to be of ſervice.

Theſe are queſtions, of the importance of which, thoſe who are beſt able to anſwer, may not be fully aware. But nothing which ſo ſuddenly changes the powers, and the very form and character of the body, from groſs to lean, from weakneſs to vigorous health, from a breathleſs and bloated carcaſe, to one active and untiring, can ever be unimportant, either to the art of phyſic in general, or to that branch of it, more immediately connected with inquiries regarding health and longevity.

The

The following Obſervations were taken by an Amanuenſis from the vivâ voce *Anſwers made by* Mr J. JACKSON, *the celebrated ſcientific Teacher of the Pugiliſtic Art, to the preceding Queries, as they were read over to him.*

IN regard to ſize, that is immaterial, for thoſe who are trained to running, may be from five feet to ſix feet high; beyond that is too large, nor is there an inſtance of a very big man, being a firſt rate runner. As to form, long thighs and ſhort legs are deſirable. One of the moſt famous runners, Weſt of Windſor, is only about five feet four, and he ran thirty-one miles in four hours and a quarter, at the age of forty-four. He beat the famous Powel. As to teſts or qualities, they put men upon trial with ſhort runs, ſparring, &c.

A perſon trained to boxing ought to be of a good ſize and weight. The earlieſt age is eighteen, and thence to forty, but ſeldom beyond that age, though attention to diet and exerciſe, on the ſame ſyſtem, would doubtleſs be of uſe to perſons beyond that age.

In general, they ſuppoſe that two months is ſufficient to bring a man into good plight, either for boxing or running a match, provided he is previouſly in tolerable good condition; but if the perſon is fleſhy, it may require three months.

The training is begun with an emetic, and in about two days afterwards give them a doſe of Glauber-ſalts, from one to two ounces, and miſſing about two days another doſe of phyſic, and then a third. It is ſuppoſed that one emetic and three doſes of phyſic will clear any man; and after the body is thus cleared of all noxious matter, it muſt be kept in good condition. It is neceſſary to give the

the emetic and phyſic at the commencement. The object is partly to get all the ſuperfluities away, either of blood or any thing elſe, and alſo to promote good digeſtion afterwards. No man with a great belly can breathe freely.

The diet is ſimple; animal food alone: and it is recommended to take very little ſalt and ſome vinegar with the food, which prevents thirſt, and is good to promote leanneſs. Vegetables are never given, as turnips, or carrots, which are difficult to digeſt, nor potatoes, which are watery. But bread is allowed, only it muſt be ſtale. They breakfaſt upon meat about eight o'clock, and dine at two. Suppers are not recommended, but they may take a biſcuit and a little cold meat, about eight o'clock, two hours before they go to bed. It is reckoned much againſt a man's wind to go to bed with a full ſtomach, and they in general take a walk after ſupper. Some people will have tea, but it is not recommended, nor is it ſtrengthening, and no liquor is given warm. Full and ſubſtantial meals are given at breakfaſt and dinner. Beef and mutton are beſt. It is contended, that there is more nouriſhment in the lean of meat than the fat, which is fully proved by experiment, fat being of a greaſy nature, causes bile, and fouls the ſtomach. The lean of fat meat is beſt. Veal and lamb are never given, nor is pork, which has a tendency to purge ſome people. The legs of fowls, being very ſinewy, are much approved of. The yolk of a raw egg is reckoned the beſt thing in a morning, and is ſuppoſed to prevent bilious complaints.

Beef ſteaks are reckoned very good, and rather under done than otherwiſe, as all meat in general is: and it is better to have the meat broiled, than roaſted or boiled, by which nutriment is loſt. No fiſh whatever is allowed, becauſe it is reckoned watery, and not to be compared with

with meat, in point of nutriment. The fat of meat is never given, but the lean of the beſt meat. No butter nor cheeſe on any account; cheeſe is indigeſtible. Meat muſt be dreſſed as plain as poſſible, without ſeaſoning of any kind; no eggs are given excepting the yolk raw in the morning. Men will live longer on beef, without change, than any other kind of animal food, but mutton is reckoned moſt eaſily digeſted. The meat muſt always be freſh, and never ſalted. No quantity of meat is fixed; it depends upon the conſtitution and appetite. Little men will eat as much as large men, and very frequently more. Pies and puddings are never given, nor any kind of paſtry. As to hard dumplings, people may as well take earthen-ware into the ſtomach, they are ſo very indigeſtible.

In the intermediate days of the purges they feed as much as uſual. No ſoups are given, nor any thing warm, excepting with their phyſic, which is worked off with gruel. After the phyſic is worked off, they get for their dinner a little boiled mutton and broth, with the fat taken off. The broth muſt be let cool, in order to take off the fat, and then it may be warmed again; or beef-tea, in the ſame way; but with little or no ſalt, as it occaſions thirſt.

Malt liquor is beſt, and particularly home-brewed beer, old, and never bottled, that being windy. As to wine, a little red wine, which is much preferable to white; never more than half a pint of wine after dinner, and none after ſupper. The quantity of beer not to exceed three pints during the whole day, taken with breakfaſt and dinner, and a little after ſupper. Sometimes white wine and water is allowed to a man at breakfaſt, who does not like malt liquor. Too much liquor is apt to ſwell the belly, and is bad for the wind. The liquor ſhould not be taken

in

in great draughts, but by mouthfuls, which quenches the thirſt better, and that is the only object required. No water is given alone. Malt liquor is almoſt always permitted. Spirits never allowed on any conſideration whatever; not even with water. Milk is never given, as it is apt to curdle upon the ſtomach, and has a fattening quality. Liquor is always given cold, but never before meals, unleſs in caſes of extreme thirſt, when a little white wine and water may be taken. If a perſon is rather inclined to corpulency, and inſtead of taking large draughts and great quantities of liquor is ſatisfied with three pints a-day, he will loſe three or four pounds of his weight imperceptibly, in the courſe of two months. A gentleman in training, muſt follow exactly the ſame rules as others; but if he merely wiſhes to get into good condition, he may take wine and water, inſtead of malt liquor, if he prefer it. Much drinking promotes perſpiration, which is very weakening.

The violent perſpirations are intended to extenuate the fat, and alſo reduce the quantity of blood, and makes it thinner and lighter. Giddineſs is much owing to foulneſs of ſtomach, as well as headaches and other complaints. Exceſs of blood alſo produceſs giddineſs, but that is corrected in the courſe of training. The ſkin becomes much finer, but the pores cloſer. The ſkin is cleaner, and the veins diſtinctly ſeen through, and the ſkin alſo becomes elaſtic.

The appetite becomes much ſharper by training. In training, the alvine evacuations are not very abundant, as ſo much matter goes off by perſpiration. Perſpiration is only intended to take off the ſuperfluities of fleſh and fat, which gives a perſon wind and ſtrength. The exerciſe is always begun early in the morning, in ſummer at five, in winter at half paſt ſix, or as ſoon as it is light. We prefer

prefer riſing early in the morning, indeed it is indiſpenſable. Perſpiration is uſually produced by exerciſe, and no drugs are given for that purpoſe. The pupil is rubbed extremely dry with cold flannel, and has a change of clothes of courſe. Young people might wear calico next the ſkin, but older people wear flannel, which is more general. The ſkin of a fat man when he becomes lean, does not hang quite looſe about him, but gets pretty tight and elaſtic. The bones get harder and tougher, and are leſs liable to be injured by blows or exerciſe.

They have an extra quantity of clothes to increaſe the perſpiration, during the race, which may be continued for a mile or two in a morning. Their race is always in flannel; their walking exerciſe in their uſual clothes; they come home, are rubbed dry gradually, generally are laid down on the bed and are rubbed in that ſituation, one limb after another, rubbed and clothed. They get their breakfaſt about eight o'clock, and after remaining at home about an hour, they take their regular exerciſe, either walking or cricket. The more they are in the open air, the firmer their fleſh becomes, and they never mind the weather, only change their clothes if wet. Thoſe who are trained to boxing, get a run in the morning, as thoſe who are trained to running, and the ſame exerciſe, phyſic, &c. But they are not put between feather beds, or over-loaded with clothes, as thoſe who run are. It is known when a man is up to his height, by the eaſe and ſpeed with which he does his mile, and his condition at the end. They go to bed at ten, and are allowed from ſix to eight hours ſleep.

They are ſometimes a little feveriſh at firſt training, but are not liable to any other indiſpoſition. If feveriſh, not quite ſo much exerciſe; exerciſe always creates a little thirſt until they are in high condition.

The ſtate of health after training is always good, and not ſubject to complaints. The acquired ſtate of health would probably continue, if the ſyſtem was perſevered in.

The purging and ſweating are both of ſervice, and neceſſary, but the exerciſe and feeding are the moſt eſſential. There is no inſtance as yet, of any perſon being poſitively put in training for the ſole purpoſe of recovering health, but it certainly would be of great uſe in many diſorders: and it is known, that a gentleman, after living hard in London, has gone to the country, and by living according to the above ſyſtem, in ſome reſpects, has returned to London in perfect health.

Replies by Mr JACKSON, *to ſome Additional Queries.*

1. Some boxers have lived long: Broughton to the age of eighty. Stevens, the nailer, above eighty; George Maggs, of Briſtol, is about eighty, and a remarkably fine looking man. But many of the principal boxers have died young, owing to exceſſes of every ſort, after the training was over; but were it not for that circumſtance, and the injuries from blows on the body, they would live long enough: blows on the head are ſoon recovered.

2. A perſon in high life cannot be treated in exactly the ſame manner at firſt, from the indulgencies to which he has been accuſtomed; nor is his frame in general ſo ſtrong. They eat too much made diſhes, and other improper food, and ſit too long at table, and eat too great a variety of articles; alſo drink too much wine. No man ſhould drink more than half a pint of wine. They alſo keep irregular hours, and lie too long in bed.

3. I am convinced that the gout might be prevented by following

following a regular ſyſtem, and it is probably owing to their greater temperance that women have it ſo ſeldom. Even after having had the gout, by living very plainly and taking regular exerciſe, the diſeaſe has been prevented from recurring; keeping the ſhoes eaſy is of great uſe where gout attacks the feet.

4. A courſe of training would be an effectual remedy for bilious complaints.

5. Corpulent people, by the ſame ſyſtem, could be brought into a proper condition.

6. It would prevent the rheumatiſm, by taking great care to keep the clothes dry. With regard to the ſtone and gravel, exerciſe is materially uſeful in theſe complaints, as it makes the urine paſs off quickly.

7. As to conſumption, the frame of ſuch perſons is in general too delicate to carry the training to any extent, but being much in the open air is certainly of great ſervice.

8. Bathing is of great uſe. To prevent colds, bathing the feet in cold water every morning is of great advantage to men.

Bathing in ſalt water three days a-week is ſalutary, but the ſhorter time a perſon remains in the water the better. Freſh water is good, if ſalt cannot be had. The tepid bath was never tried.

9. Electricity has a greater effect upon muſcular and healthy men than others, and more upon them than even upon children, and gives them a greater ſhock, probably owing to the greater reſiſtance.

Weſt of Windſor could have gone over a hundred miles, running it in eighteen hours; and other people, properly trained, could do the ſame, if naturally formed for running. Weſt could run forty miles in five hours and a half, which is near eight miles an hour. Mr Foz-

zard of Parklane's head hoſtler, known by the name of Fozzard's Joe, made ten miles in fifty-ſeven minutes, at forty years of age. He was however beat on Sunbury Common, by a Warwickſhire man, who walked the laſt 500 yards in at the race, which was ten miles an hour. Joe was in a ſecond within the time. It was a moſt ſultry day, and the runners muſt have been very much expoſed to the duſt of 500 horſemen, who were preſent. Four miles have been run at York, two years ago, in twenty minutes and nineteen ſeconds. They are famous in Yorkſhire for running, but the Lancaſhire men are the beſt ſhort-racers, being continually in practice. A curious fact is, that in racing, for the firſt 200 or 300 yards one feels very much diſtreſſed, after that a *ſecond wind* comes, which laſts until one is ſpent with bodily fatigue. A quarter of a mile may be run about a ſecond or two under the minute, and the half mile in two miuutes; one mile a quarter of a minute under the five. Two miles has been done under ten minutes. 100 yards has been done under ten ſeconds.

Common emetics are given, ſuch as ipecacuanha.

Perſons trained, are generally coſtive. To keep clear of griping pains, no vegetables are given, which are of an opening quality: for the ſame reaſon pork and veal are avoided. The ſkin always becomes quite clean in training, even although formerly ſubject to eruptions.

Mode of feeding poſt-horſes.—Half a buſhel of oats each day, on an average, generally as much as they can eat; but very little hay, which is reckoned bad for the wind. Beans are given, though heating, on account of the horſes being ſo much expoſed, and liable to be neglected in the ſtable. But for hunters, fine white peaſe are much preferable, being leſs heating. Even deer are fed well on white peaſe.

Additional

Additional Queries ſuggeſted by a Friend.

1. Why do you prefer early riſing? Is not the morning air raw, cold, and moiſt, often accompanied with thick fogs, and conſequently unwholeſome?

2. Would not biſcuit do better than bread, as any thing fermented is not reckoned ſtrengthening?

3. The ancients thought that water was the beſt drink inſtead of fermented liquors. Has it ever been tried in any training in England?

4. What is reckoned the proper quantity of ſleep?

5. What would be the effect of training perſons who have nervous diſorders?

6. Would it have a tendency to prevent palſy and apoplexy?

7. The ancients reckoned pork the moſt nouriſhing diet.

Anſwered by Mr JACKSON.

1. The air is always cooler in the morning, therefore exerciſe can be eaſier taken. Men ſhould be able to bear every kind of weather, only their feet muſt be kept dry; they never ſit down without changing their clothes, whilſt they are training, for fear of the rheumatiſm.

2. Soft bread, or new bread, is never eaten, being of a ſpongy nature, and expanding in the ſtomach; ſtale bread is wholeſome, but probably biſcuit might be as good. Several people prefer biſcuit. No ſalt meat is given, nor any thing that can create thirſt. The leſs one drinks the better. Drinking certainly encourages ſoft unhealthy fleſh.

3. I have never known a perſon drink water alone during training. Malt liquor, good and old, without bottling,

is beſt. If any perſon accuſtomed to drink wine would try malt liquor for a month, he would find himſelf much the better for it.

4. Eight hours ſleep is neceſſary, though much depends upon habit. People who take a good deal of exerciſe muſt have reſt.

5. Any gentleman during training, may occaſionally read; but in general, boxers, &c. are employed in cricket, and other active amuſements. In Broughton's time they were uſed to have muſic, which is very proper, and dancing, if they like. The mind is diverted from intenſe employment. They play quoits, which is a fine exerciſe.

If a muſcular man in training gets much thinner, his exerciſe muſt be reduced, but if he gets fatter, it is a proof it agrees with him.

6. Nervous diſorders are always prevented; I have never ſeen an inſtance of nervous diſorders in trained perſons.

7. Palſy prevented by the ſame means. There never was an inſtance of a trained perſon paralytic, which is ſuppoſed to proceed from want of exerciſe. The blood is ſo fine and thin that diſorders of this nature are obviated.

Perſpiration is particularly good, which improves the wind. Perſpiration from exerciſe never weakens.

Boxing is the beſt exerciſe of any, from exerciſing all the members of the body. Fencing occupies only one ſide. Moſt people are right-handed, and the exerciſe is partial, but boxing calls both arms into action, and both hands muſt be equally employed both in hitting and parrying. In this ſpecies of exerciſe, the mind alſo muſt neceſſarily be more occupied.

8. By training, the mental faculties are alſo improved. The attention is more ready and the perceptions more

acute,

acute, probably owing to the clearneſs of the ſtomach and the better digeſtion.

9. The uſe of ſolid animal food ſeems abſolutely requiſite to produce great bodily ſtrength; vegetables do not appear to contain ſo much nouriſhment.

10. Training always appears to improve the ſtate of the lungs; one of the moſt ſtriking effects of it is to improve the wind, that is, it enables a man to draw a larger inſpiration, and to hold his breath longer.

11. Clearneſs of the ſkin is the beſt proof of a man being in good condition. The ſtate of the ſkin is the criterion by which amateurs judge of a perſon being fit for exerciſe. During a courſe of training, the ſkin always becomes clear, ſmooth, well coloured and elaſtic.

12. A man properly trained, feels himſelf light and *corky*, as the technical phraſe is.

13. Perſons who are regularly and conſtantly exerciſed, as fencing-maſters, &c. retain their appearance, carriage, and ſhape to the laſt.

14. A head proportionally ſmall is ſuppoſed to betoken corporeal ſtrength; and a perſon ſo formed is reckoned peculiarly fit for training.

Anſwers to the Queſtions for the training of Men for running; communicated by Mr JOHN HALL *of Beverly, Yorkſhire.*

1. Muſcular made men, round in their cheſts, ſhort in their waiſts, long in their thighs, from five feet ſeven, to five feet ten, from twenty to twenty-ſix years of age are the fitteſt for running.

2. It is extremely difficult to judge of the length of time, till they have had a few runs. A month is the general time required for training for a match.

3. A draſtic purgative once during training, and that at the beginning. Judge of the effect from the operations preparatory to reduce the plethoric ſtate of the ſyſtem. Reducing the belly is neceſſary to a more free reſpiration.

4. Simple animal food, broiled and ſteeped in vinegar, eaten with old white bread as much as they will eat; no vegetables, no fat, no ſtimulating ſpices; two meals a day, viz. at eight in the morning and five in the afternoon; nothing but the lean part of legs of mutton, except for a change, a fowl or rabbit, perhaps once a week, to be eaten with vinegar; no fiſh; abſtinence under the phyſic, of courſe.

5. Good old ale, with a toaſt, three or four pints taken at different times in the courſe of the day.

6. The utility of the ſweating proceſs is to remove the obeſity; and is produced by running exerciſe; increaſed by feather beds and warm diluents. Three ſweats in two days, well rubbed with flannel, and kept within doors till cool. Every one knows the ſkin to be elaſtic. Living oſſeous matter is always in a ſtate of decompoſition by abſorption and depoſition.

7. The running exerciſe three miles twice a day; in ſummer, five o'clock in the morning, and four in the afternoon: in winter, in light and dark; to walk a great deal, not loaded with clothes; fed when they return from running exerciſe. Two trials during training, when they can run the fartheſt in the leaſt time. They go to bed one hour and half in the middle of the day, and at nine o'clock at night; ſleep as much as they can when in bed; no wife or ſubſtitute. Indiſpoſitions accidental; diſcipline muſt be ſtrictly obſerved, or abandoned altogether.

8. Stretched-good-health, the acquired exceſs of ſtrength will remain according to different circumſtances.

9. The

9. The chief parts depended on are exercise, sweating, and feeding; a temporary excitement of strength for a particular purpose, not calculated for permanency.

Additional Queries.

It is extremely desirable, in such important investigations as those connected with the training of men for the acquisition of strength, that the information should be as minute as possible. Sir John Sinclair therefore requests, that the gentleman who was so good as to answer the questions regarding the training of men, would take the trouble of sending answers also to the subjoined.

1. Can men be trained to advantage of a different make than the one described, and older than twenty-six years?

2. What drastic purgative is found to answer best, and is it never given but once?

3. It is said that Mr Smith used particular medicines in training. Is it known what they were?

4. What reasons are assigned why reducing the belly is necessary to a more free respiration?

5. When the meat is broiled, how is the vinegar used; and in what quantities, and how much meat, at an average, may be consumed *per* day?

6. Is wine ever taken, or water, and whether hot or cold?

7. Are the persons trained put between feather-beds, and how often? What warm diluents are used?

8. On what circumstances does the duration of the acquired excess of strength depend?

9. Does it occur to the gentleman, who was so obliging as to answer these queries, that any of the measures

ſures adopted for training men, as practiſed in Yorkſhire, could be employed for the purpoſe of diminiſhing corpulency, whether in males or females, or in preventing the gout, or any other diſorder incident to the human ſpecies.

Anſwers to the Second Requeſt of Sir JOHN SINCLAIR.

Anſ. 1. General rules will admit of exceptions.

2. Common ſalts; and, if the firſt doſe do not anſwer in operation, the doſe, in a proper quantity, may be adminiſtered again.

3. The anſwerer of thoſe queries looks upon them as mere *abracadabras*.

4. It adds room to the cheſt, for the freer action of the lungs, takes away the extra expanſion of the muſcles, gives them their full and free action, and exerciſe gives ſtrength for a longer exertion.

5. Vinegar muſt be taken cold with the meat; the quantity muſt vary in both caſes according to the conſtitution of the perſon to whom it is given. Nature will make her own ſtop.

6. In caſes of diarrhœa, a few glaſſes of red port *per* day, if not, for the laſt three or four days about a gill *per* day of mountain wine, to be taken at twice.

7. They muſt be put between feather-beds, as often as good ſenſe and judgment dictates, under the circumſtances preſenting themſelves in the act of training. The neceſſary diluents are warm ale or warm mountain wine, to cauſe ſweating.

8. On circumſtances as various as the conſtitutions trained, and as accidents may ariſe.

9. Draſtic

9. Draſtic purgatives may certainly be given to leſſen corpulency in either ſex, and to prevent ſome diſeaſes; but whether to prevent gout, does not appear to be aſcertained by experiment.

September 5. 1806. THOMAS SCOTT.

The ſubſequent Obſervations, relative to the Diet of a Claſs of Men who perform long Journies on Foot in India, were received from Mr DUFFIN, *many years Reſident Surgeon at Madras.*

IN reading over theſe Obſervations and Queries, it occurs to me, that ſome uſeful information might be obtained from the Eaſt Indies, which might furniſh hints ſerviceable to the ſubject inquired of; and I know no one who could or would more readily give this information, than the preſent Governor of Bombay, Jonathan Duncan, Eſq; a perſon eminently qualified, from his long reſidence in the country, and his extenſive knowledge of the language of the inhabitants, and of their cuſtoms, habits and manners. Sir Charles Warre Malet, Bart. at preſent reſiding in England, who paſſed a conſiderable part of the time he was in India at Cambay, in Guzerat; and at Poonah, the Mahratta capital, might, perhaps, give ſome uſeful hints. There is a caſt of Hindoos, called, on the weſtern ſide of India, *Pattamars*, whoſe ſole occupation is to carry letters and diſpatches by land; and they perform journeys almoſt incredible, in the time allotted, as is the ſmall quantity of food they ſubſiſt on during theſe journeys; they generally go in pairs, for fear of one being taken ill, and are allowed *enams* (rewards), in proportion to the expedition with which they perform their journey; from Calcutta to Bombay I think twenty-five days are allowed

allowed; from Madras to Bombay, eighteen days; and and from Surat to Bombay, three days and a half; these periods entitle them to the highest enams; if they exceed, a smaller enam is given in proportion, and this is always written on the outside of the packet. I cannot say to what age these persons are enabled to continue in their calling, or what becomes of them when they are no longer able to perform these journeys, but I rather think they are not long lived. It might be useful to know what training they undergo, to enable them to follow this employ, for follow it they must, the father being a pattamar, the son must be a pattamar, and so on *ad infinitum*.

To the east and north of India, these persons are called by different names, as Coffids, or Harkarrahs; but I believe they are of the same cast of Hindoos; they are generally tall, five feet ten inches, five feet eleven inches, and six feet high. By the end of their journey their legs are frequently much swelled, and as soon as they have delivered their packets they retire to rest, taking care to have their feet raised higher than their head and body, and they will sleep for twenty hours together. The only things they carry with them is a little copper-pot, and their ghur-ghurry, hubble-bubble: the first being suspended by a string, serves to draw water from the wells they pass, and it also serves to boil a little rice occasionally; the latter serves them to smoke tobacco. This is as necessary to them as food. The rice and tobacco they purchase in the Bazars as they pass along.

In one of the volumes of the Asiatic Researches, is a drawing of Praun Pooree a devotee, who has his arms fixed over his head. I think he detailed to Mr Duncan the regimen he underwent to enable him to perform his vow.

This

This man I ſaw at Bombay a few years ago. He was apparently advanced in years, but had a healthy look, and enjoyed, in general, good health.

I ſaw another Fackeer at Bombay, who all the day ſuſpended himſelf to the branch of a tree, by a cord round his loins, with his head downwards, and his feet in the air, balancing himſelf by holding the cord between the great and next toes; the only ſuſtenance he took in the twenty-four hours was a little milk in the night; and yet this man, from the appearance of his body, thighs and legs, was ſleek and healthy. I did not ſee his face, as the upper, then the lower part of the body, was covered with a cloak. They, his attendants, told us, he never came down; however, I believe it was only for a ſhort time, and that in the night when no one was likely to ſee him. In my morning's ride on horſeback, and in my afternoon's ride in a carriage, I conſtantly ſaw this man, during his ſtay in Bengal, in the poſition I have deſcribed. This Fackeer wanted a ſum of money, and fixed upon the caſt of Purvoes, in Bombay, to extort it from. The Purvoes are Hindoos, and are the perſons generally employed by the Engliſh gentlemen in keeping their caſh and accounts; they are alſo employed in all the public offices of Government; and in order to force them to a compliance with his demand, he gave out, that he would hang there until he died, unleſs they gave him the ſum he wanted, and then his death would be on the Purvoes' heads. He certainly would have obtained this ſum, as the Purvoes began to be ſeriouſly alarmed, and had begun to make a collection among their caſt, but the police interfered, and gave him to underſtand they would give him a flogging, if he did not go about his buſineſs. If this had happened in the Mahratta ſtate, the police, or ruling man, would have no farther interfered,

fered, than to have gone ſhares with him in the ſum extorted. At Poonah, and in Guzerat, they are much in the practice of training hawks to catch game, and in Guzerat they train the cheeta, or ſmall leopard, to catch the antelope, but this he does by ſtealth, not by ſpeed; for, if the antelope gets ſight of him before he makes his ſpring, the cheeta will purſue in vain, for I believe the antelope is the fleeteſt of animals; and, contrary to all others of the deer kind, which conceal themſelves in the jungles, (woods), the antelope feeds on the moſt extenſive plains, and cautiouſly avoids the jungle. They are ſo much accuſtomed to ſee the hackries, (country carts), paſs, that they take little notice of them, and of courſe are eaſily ſhot. When I was at Surat, the chief could get an antelope whenever he wanted one.

It is obſervable, that there are more inſtances of longevity amongſt the Mahometans than the Hindoos in India. Their modes of life are different. The Mahometans, when they can afford it, uſe a portion of animal food with their rice, either beef, mutton or fowl, dreſſed with ſpices. The Hindoos live chiefly on rice, which they eat, mixed with pulſe, made ſavoury with butter and ſpices. The beverage of both Mahometans and Hindoos is water. The Hindoos are either huſbandmen, mechanics or ſoldiers. The Mahometans are chiefly traders or ſoldiers; thoſe who can afford to live without any avocation, and there are many of that deſcription on the coaſt of Coromandel, who uſe no great exertion, either of body or mind, attain a great age: ſome I have known upwards of ninety; whereas, it is a very rare thing to ſee a Hindoo arrive at the age of ſeventy. Both men and women are old at fifty. They are ſubject, in the monſoon ſeaſon, to the *cholera morbus*, and are frequently carried

carried off in five or six hours, not having ſtamina to ſupport the evacuations. The proportion of the Mahometans are as one to ten of the Hindoos, on the Coromandel coaſt.

Letter to Dr HUNTER *of York, on the ſubject of Athletic Exerciſes.*

DEAR SIR, *Coxwold, May* 15. 1806.

SINCE I had the pleaſure of ſeeing you at York, I have converſed with ſome intelligent men on the ſubject of Sir John Sinclair's letter to you.

I find the great object to be attained, in either training men for a race, or a fighting cock for his battle, is to reduce any groſsneſs or fullneſs of habit until muſcular ſtrength acquires its higheſt powers of exertion. Where the conſtitution is good, man ſuffers nothing from the means uſed for this purpoſe, unleſs he ſhould, after his exertion, run from one extreme to another in his manner of living. A game-cock ſuffers nothing from being turned down upon the dunghil after he has won his battle. It is not thought prudent, however, to turn him abroad in a cold ſevere ſeaſon, when moſt of his feathers have been clipped off for the battle.

If man is trained to the race by regular and daily exerciſe, in walking or running long diſtances, and by having perſpiration promoted conſtantly, by an unuſual quantity of wearing apparel at all times; and after exerciſe, by having his ſkin well rubbed with warm flannel, and by immediately retiring to a bed, for a time, which is heavily loaded with blankets, &c. his food is to conſiſt of broiled or roaſted meat, very lightly done, and his beverage to be only the oldeſt ale or ſtrong-beer that can be procured.

He

He is thought to be at a high ſtate of training, when by holding up his hand againſt a lighted candle, the light appears to ſhine through it, and his muſcles feel firm or rigid to the touch.

The game-cock, after gentle evacuation, is gradually brought up to the deſired point by an increaſed quantity of bread, eggs boiled hard, as for a ſalad, &c. He is conſidered ready to fight when his muſcles, on his thigh particularly, are hard and rigid to the touch, and when his creſt likewiſe becomes ſo, with an increaſed redneſs and ſhining. I am, Dear Sir, your obliged friend,

R. PIERSON.

The ſubſequent directions for training, are copied from a pamphlet publiſhed under the name of FEWTERELL, *an itinerant Teacher of Pugiliſm, which is now become very ſcarce.*

PREVIOUS to entering upon a pitched battle, you ſhould have at leaſt a fortnight's time to prepare yourſelf. Commence your preparation with an evening's bath, for the feet, legs, and ſmall of the thighs, and afterwards, when quite cool, waſh your loins with ſpring or pump water, not omitting your face, hands and arms. No ſoap is to be uſed in any of theſe bathings or waſhings. You muſt retire early to reſt, upon a ſupper of runnet milk, or milk pottage, and eat ſparingly of bread, butter or ſalt. The morning's beverage throughout the time ſhould be runnet whey, or hard white biſcuits, without ſeeds. Let your dinner be alternately ſtewed veal, (with rice), and well fed fowls, (with a melt or two in the former), boiled to a jelly. No tea muſt be taken in the afternoon; but inſtead thereof, a ruſk and chocolate early in the evening, with

with ſupper as before. Your drink throughout the preparation ſhould be red wine mingled with water. Uſe no porter, table beer, ales or ſpiritous liquors, and drink no more than a glaſs or two after dinner. Salts and acid juices are to be avoided all the time. Lump ſugar need not be prohibited if agreeing with your conſtitution; and, if the habit requires it, half a pint of claret may be mulled at night, with a good deal of lump ſugar. No blood-letting or phyſic is commended, as the cooling of the body, and ſtrengthening of the fluids cannot be effected if either of theſe coolers are uſed.

Retire to bed at nine; breakfaſt at ſeven; take ruſk and wine at eleven, if not apt to inebriate or injure you, with a glaſs of jelly firſt; dine at one; take chocolate at four; ſup at ſeven; and exerciſe yourſelf by any cheerful amuſement within doors, or walk out, previous to your going to bed.

Spend the morning in an early walk, of not more than a mile, firſt breaking your faſt with a ſingle ginger-bread nut, ſteeped, (if not apt to inebriate), in Hollands. Return home ſlow, to avoid heating the body, and, in order to preſerve it ſo, lie cool at night.

In the morning of fighting eat only one ſlice of bread, well toaſted, without butter, or a hard white biſcuit toaſted, and, if not too ſtrong for the conſtitution, a pint of beſt red wine mulled, with a table ſpoonful of brandy. This is to be taken an hour before the time of dreſſing; on the ſtage have your drink made of Hollands, bitters, fine china-orange juice, with ſome lump ſugar, diſſolved ſo as to make it to as palatable a ſtrength as is agreeable.

Wind is ſtrength and breath. This is loſt by exerciſe too violent, and improved by frequent practice. A man is ſaid to have good wind when his power of reſpiration

and continuing the active part of a battle lasts long; and bad wind when he is soon disabled by the fatigue of personal exertion.

Letter to Sir JOHN SINCLAIR, *from Dr* A. P. BUCHAN, *on the Manner of Training the Ancient Athletæ.*

SIR,

My attention having been greatly excited by the very ingenious observations and queries circulated by you, concerning the method of producing, what, perhaps with propriety, may be denominated the Athletic Temperament; as well as by the interesting facts contained in the communications of your various correspondents; it occurred to me, that a comparison of the modern art of training, with that practised by the ancients, who certainly paid no small attention to the means of augmenting corporeal vigour and activity, would tend to throw some farther light on this curious subject.

Among the ancient inhabitants of Greece, much pains were bestowed in improving the strength and activity of the human body, by due cultivation.

The Gymnastic Exercises, so termed from their being generally performed in a state of nudity, constituted among that people an important part of liberal education, and were regularly taught by masters in schools instituted for that express purpose. Pupils were exercised in the foot-race, and in the art of leaping, and of throwing the *discus* or quoit, and the javelin. These were considered as the slighter species of exercise. The more serious consisted of the art of wrestling and of boxing. The combina tin of these two was termed *pancratium*, and seems to have been nearly equivalent to the modern

modern English practice of boxing. When it is conſidered that the man who obtained a prize at the Olympic, the Pythian, or any of the public games, where candidates reſorted from all the different ſtates of Greece to contend in theſe exerciſes, not only acquired a diſtinction highly gratifying to himſelf, but which reflected honour on his family, and even on his country; it may be fairly inferred, that every attention was paid to the previous education of the individuals, deſtined to excel in theſe exertions of muſcular ſtrength. Of the particular diet, and kinds of exerciſe in uſe among the Greeks, previous to the ſolemn conteſt at the public games, I have not been fortunate enough to find any detailed account. Pauſanias mentions, that, ten months previous to the ſolemn combat, the candidates took an oath in the temple of Jupiter, faithfully to comply with all the ancient laws and uſages of the champions; and from that time till the period of the ſolemnity, they were daily and diligently exerciſed in whatever was requiſite to produce excellence in the profeſſion to which they had devoted themſelves. A proof that the means they employed were admirably calculated to develope and improve all the corporeal powers of the human animal, is afforded by the ſtatues of antiquity. The ſuperiority of the Grecian ſculpture, which the world has ever ſince attempted in vain to rival, was doubtleſs in great meaſure owing to the frequent opportunities the artiſts of thoſe times enjoyed, of beholding the human body brought to the higheſt pitch of perfection, which conſtant exerciſe in the open air, combined with appropriate regimen, under a genial climate, had a natural tendency to produce.

To the individuals who excelled in ſome particular kinds of exerciſe, we learn from Pliny that a ſtatue was decreed as the appropriate reward; ſo that many of thoſe

figures which still remain, that of the *Diſcobolus*, for example, are in fact, individual portraits; and might almoſt without a hyperbole, be called living examples of the perfection which the human form is capable of attaining.

The Romans ſeem to have derived their inclination for public combats, as they did many other of their arts, from the Greeks. But to engage perſonally in theſe conteſts, appears to have been conſidered as incompatible with the ſtern dignity and decorum of the republican character. They therefore hired perſons to contend with each other for their amuſement. From the victor receiving a prize or reward, they were termed *Athletæ*. But the warlike genius of the Roman people ſoon led them to require exhibitions of a more ſanguinary nature. Theſe were performed by the gladiators, who at firſt conſiſted of captives taken in war, who were compelled to fight with each other for the amuſement of the populace. Afterwards perſons voluntarily embraced that mode of obtaining a livelihood, and hired themſelves for money to ſuch as choſe to court popularity, by treating the public with an exhibition of this kind, of which they had become extremely fond. The gladiators fought with ſwords and other weapons, and their combats became mortal at the will of the ſpectators.

Notwithſtanding the degradation of the exerciſes of the *palæſtra* among the Romans, from the rank of a liberal art, a certain degree of bodily ſtrength and activity was indiſpenſably requiſite to thoſe by whom they continued to be practiſed. To acquire this, it was requiſite to comply with certain rules of regimen and exerciſe, concerning the nature of which a conſiderable ſhare of ſufficiently accurate information may ſtill be gleaned.

Horace

Horace acquaints us with the kinds of exercise and of privations requisite to fit a person for contending for the prize, even in the least violent of the gymnastic exercises:

"Qui studet optatam cursu contingere metam,
Multa tulit, fecitque puer, sudavit et alsit,
Abstinuit Venere et Baccho."

Epictetus, in alluding to the olympic games, gives a somewhat more detailed account of the previous training the candidates were obliged to undergo. "I would conquer at the olympic games," he supposes his pupil to say, and then goes on to tell him: "But then consider what precedes and follows, and then if it be for your advantage engage in the affair. You must conform to rules; submit to a diet; refrain from dainties; exercise your body, whether you choose it or not, at a stated hour, in heat and cold; you must drink no cold water; nor sometimes even wine. In a word, you must give yourself up to your master, as to a physician. Then, in the combat, you may be thrown into a ditch, dislocate your arm, turn your ankle, swallow abundance of dust; and, after all, lose the victory *."

Galen, the celebrated physician, was himself addicted to the exercises of the *palæstrâ* in his youth, and has left a detailed account of the pain he suffered in the reduction of his shoulder, which had been dislocated in a wrestling match. He afterwards became a gymnasiarch, or superintendent of a company of gladiators, and many remarks on their diet, exercises, health, and habits, are to be found in his writings.

The diet of the *Athletæ*, in the more early ages, consisted of dried figs, new cheese, and boiled grain. The ancients

* Carter's Epictetus, Book iii. chap. 15.

cients appear to have derived a favourable opinion of the nutritious properties of figs, from obſerving that the perſons who were appointed to guard the fig-gardens and vineyards, when the fruit was nearly ripe, and who fed upon hardly any thing elſe for a month or six weeks, during that period became remarkably fat. Geese were alſo fed on figs, in order to produce thoſe enlarged livers which conſtituted a favourite delicacy of the Roman epicures. The fat and ſleek appearance which the Negroes, and indeed all the domeſtic animals in the Weſt Indies, acquire during the ſeaſon of boiling the ſugar, notwithſtanding the increaſed labour they undergo at that period, furniſhes another proof of the nutritious properties of ſaccharine matter. It is a fact, perhaps not very generally known, that, though a dilute ſolution of ſugar very frequently diſorders the ſtomach, by running into the acetous fermentation, eaten in a dry or ſolid form, ſugar hardly ever diſagrees.

The governor of a gymnaſium, named Pythagoras, is ſaid to have been the firſt who introduced the uſe of animal food as part of the athletic regimen, in conſequence of having obſerved that it produced firmer fleſh, and gave more real muſcular ſtrength. Of meat, the ancient *Athletæ* were reſtricted to the uſe of pork. Galen aſſerts, that pork contains more real nutriment than the fleſh of any other animal which is uſed as food by man; this fact, he adds, is decidedly proved by the example of the *Athletæ*, who, if they lived but for one day on any other ſpecies of food, found their vigour manifeſtly impaired the next. The practice of the ancients differs in this reſpect from that of the modern trainers, who ſeem univerſally to prefer the uſe of beef and mutton. Perhaps theſe animals were not brought to ſuch perfection, as the food of man, in ancient, as they have been in modern

dern times. The ancients occaſionally ate goats fleſh, which was reckoned highly nutritious, but is ſaid to have imparted a moſt fœtid and diſagreeable odour to the bodies of thoſe who uſed it. The preparation of meat by roaſting, or broiling, was univerſally preferred to boiling, in which proceſs they conceived a great part of the nutritive juices of the meat were loſt in the water. Bread made of the whole flour, and unfermented (*panis azymus*), was preferred to that prepared with leaven. I have myſelf heard a ſeafaring man obſerve, that he was always ſenſible of a diminution of muſcular ſtrength, when he left off the uſe of biſcuit, and ate common bread. For breakfaſt they took a little dry bread; but after the exerciſes of the day were over, they always ate to ſatiety, and were ſometimes even forced to gorge themſelves with food. Milo of Crotona is ſaid to have conſumed fifty pounds of ſolid food in one day. Their drink was water, or ſome ſpecies of thick ſweet wine. But they were allowed a very ſmall quantity of fluid. This dry diet, or ξηροφαγια, as it was termed, ſeems to have conſtituted an eſſential and important part of their regimen.

They were regularly exerciſed for many hours daily, in every variety of muſcular effort. Before engaging in the combat of the pancratium, or wreſtling and boxing, the ſkin was anointed either with oil, or with a mixture of oil and wax, termed *ceroma*. This was ſuppoſed to prevent too great a loſs by perſpiration, as well as to ſupple the limbs. To grapple a man whoſe ſkin was covered with an unctuous matter of this kind was impoſſible; they therefore rubbed themſelves with the duſt that covered the *palæſtra*. When people of rank engaged in theſe conteſts, they made uſe of odoriferous unguents, and rubbed themſelves with a peculiar kind of pulverable earth, brought from a certain cavern near

Puteoli, or what was reckoned ſtill preferable, with a kind of duſt named *haphè*, which was imported from Egypt.

When their exerciſes were finiſhed, they had recourſe to their αποθεραπια, or methods of refreſhment. They were immerſed in a tepid bath, where the perſpiration and ſordes were carefully removed from the ſurface of the body by the uſe of the ſtrygil. The ſkin was then diligently rubbed dry, and again anointed with oil. If thirſty, they were permitted to drink a ſmall quantity of warm water *. They then took their principal repaſt, after which they never uſed any exerciſe. They occaſionally alſo went into the cold bath in the morning. They were permitted to ſleep as many hours as they choſe; and great increaſe of vigour, as well as of bulk, was ſuppoſed to be derived from long-continued and ſound repoſe.

In order to empty the ſtomach previouſly to entering on this peculiar regimen, the ancients appear to have preferred the uſe of emetics to that of purgatives. Vomiting was produced by tickling the fauces with the finger, or by means of a feather, which was occaſionally dipped in a ſolution of aloes. Stimulating glyſters were occaſionally adminiſtered. And one of theſe modes of evacuating

* Nothing can afford a ſtronger proof of the attention paid by the ancients to the effects of exerciſe, than the prohibition of cold drink to perſons who had been thus fatigued. When heated and exhauſted by violent muſcular exertion, it is not only much more ſafe, but even more refreſhing, to take ſome warm fluid, as tea, into the ſtomach, than to drink any cold liquor. Immediate death has not ſeldom been the conſequence of drinking a glaſs of cold water or beer, after having been heated and fatigued by dancing, or any other violent exerciſe. To thoſe who may inadvertently be guilty of ſuch imprudence, it may be well to know, that to ſwallow immediately a glaſs of brandy, or a tea-ſpoonful of laudanum, is the beſt means of counteracting its baneful conſequences.

evacuating the ſtomach or inteſtines, was practiſed whenever the appetite appeared to flag.

Sexual intercourſe was ſtrictly prohibited; and during the night, plates of lead were worn on the loins, with a view to prevent venereal inclinations.

In order to exerciſe their patience, and accuſtom them to bear pain without flinching, they were occaſionally flogged on the back, with the branches of a kind of rhododendron, till the blood flowed pretty plentifully. By diminiſhing the quantity of the circulating fluid, this rough kind of cupping was alſo conſidered as ſalutary, in obviating the tendency to plethora, to which they were peculiarly liable.

To be exerciſed in a pure ſalubrious air, was deemed of eſſential importance. The principal ſchools of the Roman *Athletæ* wete accordingly eſtabliſhed at Capua and Ravenna, places, the air of which was reckoned the moſt pure and healthy of any in Italy. They carried on their exerciſes in the open air, in all ſorts of weather, the changes of which ſoon ceaſed to affect them.

You will probably agree with me, in remarking a conſiderable degree of conformity between the ancient and the modern practice of training, in the kinds of food and drink preferred, in exerciſe, and in conſtant expoſure to pure and free air; the laſt point I ſhould conſider as being of eſſential importance.

The ancients appear to have paid more attention to the ſtate of the ſkin, by their uſe of the warm bath, and of friction. And the adoption of theſe means would probably be found uſeful by our modern practitioners. Nothing is more grateful after exertion, or tends more to alleviate fatigue than the tepid bath. I ſhould imagine immerſion in warm water the beſt mode of averting the injurious effects of a boxing match.

That

That this regimen and exercise would have the same effects in former times, as in the present day, cannot be doubted. The ancient *cæstus*, which consisted of leathern thongs, studded with knobbs of lead or copper, and contorted round the hand, must have added greatly to the force of a blow. These straps were indeed carried up to the elbow, by which the arm was in some measure protected. I doubt, however, whether any of our modern pugilists would venture to encounter such additional means of offence. By the physicians of antiquity, the athletic temperament was by no means reckoned a healthy state of the constitution. Hippocrates considered this condition of extreme bodily health as peculiarly prone to disease. Galen, who, as has been already stated, was practically acquainted with the subject, asserts that besides the various accidents to which they were necessarily exposed in the course of their exercises and combats, the *Athletæ* were liable to rupture of blood-vessels in the lungs, to apoplexy, and to lethargic complaints. To obviate the last of which, they were permitted occasionally to have intercourse with the female sex. He says they rarely preserved their vigour, so as to be fit to appear in public for a longer period than five years, and he particularly mentions, that they were considered as a short-lived race of men. These circumstances are perhaps chiefly to be attributed to their moral conduct. For when not under a course of discipline to fit them for the combat, they indulged themselves in every kind of drunkenness and debauchery; so that by all the authors of antiquity who mention them, their manners are reprobated as being extremely dissolute.

Although that state of extreme fulness of blood and high tension of fibre, which is calculated to enable a man to exert his full strength for a short period, may not be

that

that condition of the body moſt conſiſtent with permanent health, or with duration of life, yet I think you have great merit in drawing the attention of the public to the effects of air, exerciſe, and diet on the human frame, and demonſtrating by ſuch irrefragable examples, the extraordinary alteration which theſe powerful agents, under due management, are capable of operating on the body of man.

The ancients were by no means unacquainted with, or inattentive to theſe inſtruments of medicine, although modern practitioners appear to have no idea of removing diſeaſe or reſtoring health, but by pouring drugs into the ſtomach. Herodicus is ſaid to have been the firſt who applied the exerciſes and regimen of the gymnaſium to the removal of diſeaſe or the maintenance of health. Among the Romans, Aſclepiades carried this ſo far, that he is ſaid by Celſus almoſt to have baniſhed the uſe of internal remedies from his practice. He was the inventor of penſile beds, which were uſed to induce ſleep, and of various other modes of exerciſe and geſtation, and roſe to great eminence as a phyſician at Rome. In his own perſon he afforded an excellent example of the wiſdom of his rules and the propriety of his regimen. Pliny tells us that in early life, he made a public profeſſion that he would agree to forfeit all pretenſions to the name of a phyſician, ſhould he ever ſuffer from ſickneſs, or die but of old age; and what is more extraordinary he fulfilled his promiſe, for he lived upwards of a century, and at laſt was killed by a fall down ſtairs.

As ſome of your queries ſeem intended to obtain information concerning the effects of regimen in removing certain diſeaſed ſtates of the conſtitution, I beg leave to point out a few examples which have been ſanctioned by experience.

Several

Several inſtances have come within my knowledge, of individuals who, after having ſuffered ſeverely from repeated attacks of Gout, have completely eradicated that painful diſtemper, by an entire abſtinence from fermented and ſpiritous liquors of all kinds, and have by the ſame means recovered a much greater ſhare of health and vigour than they could expect.

The effects of the *diæta aquea*, or living wholly on pure water, cooled by ice, in alleviating the pain of Cancer, and in ſeveral caſes even of its effecting a complete cure of that painful diſeaſe, which are narrated by Mr Pouteau *, and which have been corroborated by the experience of that reſpectable ſurgeon, Mr J. Pearſon, have, till very lately at leaſt, been unaccountably neglected in this country. It is a ſingular fact, that after two or three days the deſire for ſolid food entirely ſubſided, and the ſtomach appeared completely ſatisfied when filled with the aqueous fluid, of which four or five pints were drunk daily. The pain of the ſore was ſoon diminiſhed, accompanied with a favourable appearance of the diſcharge. It is natural to ſuppoſe that a perſon would ſubmit to almoſt any privation that promiſed to alleviate the anguiſh of ſo diſtreſſing a complaint; but thoſe familiar with the manners of the diſeaſed, know how much more readily a ſick perſon will ſwallow the moſt nauſeous drugs, than agree, to abſtain from any of their habitual indulgencies.

The example of Cornaro is the more deſerving of attention and imitation, becauſe he adopted a peculiar regimen, in order to effect a ſpecific purpoſe, in which he completely ſucceeded. At forty years of age, he laboured under ſuch a complication of diſorders, that his life

* See Oeuvres Poſthumes de M. Pouteau, Docteur en Medicine et Chirurgien en Chef de l'Hotel-Dieu de Lyon.——Paris, 1783.

life was despaired of. By strictly adhering to a measured diet, he not only perfectly recovered his health, but prolonged his life to more than a hundred years.

The celebrated Wesley is another instance of a delicate constitution, by strict temperance, regular exercise, and early rising, protracting its existence to nearly ninety years.

Mr Wood, the miller of Billericay, in Essex, whose case is stated in the Transactions of the College of Physicians, London, by Sir George Baker, affords an example of the possibility of reducing, by means of diet, a degree of corpulency, such as to render life a burthen, to a moderate bulk, accompanied with the return of health and strength. The miller's diet consisted of a simple pudding, made by boiling coarse flour in water, without salt. Of this he consumed about three pounds in twenty-four hours, and took no fluid whatever, not even water. On this he lived in perfect health for many years, went through a great deal of exercise in the open air, and was able to carry five hundred pounds weight, which was more than he could lift in his youth, when he ate animal food, and drank freely of ale. A gentleman who was fond of good living, and found himself becoming more corpulent than he thought convenient, having heard of the salutary effects of Mr Wood's regimen, ordered his cook to prepare the miller's pudding, which he ate with great regularity every day after his usual dinner! However ridiculous such conduct may appear, it is not very uncommon. People should be very cautious how they make any partial change in their diet or habits of living, without adapting the rest to it. Were a person, for example, to adopt so much of the athletic regimen as consists in eating to satiety of animal food twice a day, and drinking plentifully of malt liquor, without

without augmenting their exercise in the same proportion, undoubtedly they would soon become diseased. Lord Bacon has left us the following excellent precept on this point:—"Beware," says he, "of sudden change "in any great point of diet, and if necessity enforce it, "fit the rest to it. For it is a secret both in nature and "state, that it is safer to change many things than one."

The case of Dr Taylor of Croydon, narrated by Dr Cheyne, is an instance of the power of regimen in eradicating one of the most terrible diseases incident to human nature. That gentleman had for many years been afflicted with the Epilepsy to such a degree, as frequently to fall from his horse in the course of his business, and remain insensible on the road till picked up by the next passenger. Having observed that the lighter his food the less frequently did his fits recur, he confined himself wholly to bread and milk. This diet occasioning flatulence, he restricted himself to milk alone, of which he took about two quarts *per* day. Under this regimen he completely recovered his health and strength, so as to be able to play at cricket for many hours together, with hardly any perspiration. During fourteen years he experienced no recurrence of his fits, and at length died of a pleurisy, occasioned by cold caught from sleeping in a damp bed. I had once an opportunity of seeing this regimen adopted in a deplorable case of the same malady. The disease was not indeed cured, though much mitigated, and during the year it was persisted in, the patient considerably recovered his health and strength.

When it is considered that persons most conspicuous for elegance of person, as well as for acuteness of intellect, are peculiarly liable to become the victims of the sure though slow-moving dart of phthisis pulmonalis, it becomes a very desirable object to possess some means of opposing

oppoſing the depredations of that ſcourge of our iſland. To effect this purpoſe, it is requiſite to be able to detect the earlieſt advances of that inſidious diſeaſe. To diſcover any remedy that will remove tubercles, or cure ulceration of the lungs, if actually preſent, judging from the analogy of other diſeaſes, is hardly to be expected. Without quibbling about the term hereditary diſeaſe, no doubt can remain in the mind of any man of obſervation, that children are not only prone to the diſeaſes of their parents, but are even peculiarly liable to the diſeaſes of that parent to whom they bear the cloſeſt perſonal reſemblance. That children particularly reſemble their parents in the ſtructure and formation of their nails, has not been ſo generally remarked; and a child will very generally be found to partake moſt of the conſtitution, and conſequently to be peculiarly liable to the diſeaſes of the progenitor, to whom it has the greateſt ſimilarity in this particular part of the body. A certain conformation of the nails affords alſo a ſtrong indication of the diſpoſition to phthiſis. In perſons of the conſumptive habit, the nails are in general large, long, of a fine texture, and curved over the ends of the fingers, the laſt joint of which appears as if enlarged or thickened. When this peculiar ſtructure of the termination of the ſuperior extremities is found combined with fine ſound teeth, a flaccid ſkin and high ſhoulders, little doubt can remain of the exiſtence of diſpoſition to phthiſis, whether the individual be of a fair or of a dark complexion; and if we find that any hereditary taint is preſent in either of the parents, it is almoſt certain that their offspring will ultimately become the victims of this diſeaſe.

Of the effects of a regimen of the farinacea, combined with milk and fruits, in ſubduing the early attacks of phthiſis, many examples are recorded; and there would probably

probably be many more, were an appropriate regimen adopted rather with a view to prevent than to cure this diſeaſe. Hence the utility of noting every mark that can lead to the detection of a tendency to this diſeaſe, and the conſequent adoption of a plan calculated to prevent its earlieſt attacks.

Some experience has induced me to be of opinion that more may be done to counteract the prediſpoſition to this diſeaſe than has hitherto been effected. The ſurface of the lungs and that of the ſkin are both ſecreting organs, the functions of which mutually compenſate each other; a languid and inert condition of the ſkin is neceſſarily attended with a diminution of cutaneous perſpiration, to make up for which a larger ſhare endeavours to eſcape by the lungs, and this increaſed effort may well be ſuppoſed to lay the foundation for diſeaſe. This hypotheſis is ſupported by the well known facts that ſailors, ploughmen, butchers, and all perſons whoſe occupations are carried on in the open air, and whoſe perſpiration is therefore free and copious, enjoy a remarkable exemption from pulmonary complaints; on the contrary, two-thirds of the working tailors of London, taking them as an example of the ſedentary claſs of artificers, are believed to die of pulmonary conſumption. Let us then endeavour to remove this inert condition of the ſkin, not by internal ſudorific medicines, which would only relax it more, nor by keeping the body conſtantly bathed in an atmoſphere of its own perſpiration by caſing it in flannel: Rather by daily expoſure to the air-bath, during which the ſurface of the body ſhould be rubbed with a hard fleſh-bruſh, either by the hands of the patient, or by thoſe of an aſſiſtant till the whole ſkin glows. From a ſedulous attention to this practice, which when regularly perſiſted in becomes very grateful, combined

bined with a light dry diet, and unremitted exercise in the open air, I have seen such an alteration produced in the constitution, as leads me to hope that much may be effected in repelling the attacks of this disease, if the proper means be sufficiently early employed.

Should this sketch of the mode of training the antient *Athletæ*, which suggested these few hints concerning the influence of diet, air, and exercise, in counteracting certain diseased states of the constitution, coincide with your plan of diffusing a more general knowledge of the means of preserving health, and preventing disease, I trust you will accept of them as a mark of my respect for that wish to ameliorate the condition of mankind, which appears on this occasion to have directed your efforts. I am, Sir, your most obedient servant, A. P. Buchan.

Percy Street, London, 20th March 1806.

P. S. The preceding observations being intended to indicate the physical changes possible to be effected in the human constitution, by a peculiar course of diet and exercise, combined with exposure to a pure air, persisted in, during a time given, all remarks on the moral effects of pugilistic exhibitions, to which such a course of training, forms a necessary prelude, have been intentionally avoided. This subject has lately been discussed with equal acuteness and propriety by Dr Bardsley, in "A Dissertation on the Use and Abuse of popular Sports and Exercises," published in the last volume of the Memoirs of a Literary and Philosophical Society at Manchester, which, had it fallen into my hands before this account of the mode of training the antient *Athletæ* was transmitted to you, would have saved me considerable trouble. The reader will there find the different effects

produced

produced on the public mind by the exhibitions of human proweſs, diſplayed in the practice of boxing, well diſcriminated from the conſequences of committing acts of cruelty on the inferior animals, ſuch as bull-baiting, throwing at cocks, and other execrable practices of a ſimilar kind, which have been moſt improperly denominated *ſports*. Ferocity of manners, and brutality of conduct, are the invariable conſequences of indulging a propenſity to witneſs ſuch exhibitions. In England, where the art of boxing is particularly exerciſed, the number of perſons who fall ſacrifices to perſonal quarrels, or become the victims of reſentment, are few indeed; whereas, it has been calculated, that at Rome a thouſand perſons are annually murdered by the ſtiletto of the aſſaſſin, and the proportion is probably not leſs in Spain and Portugal. In the ſouthern counties of England, where the mode of deciding private quarrels among the common people, by an appeal to manual combat, is peculiarly prevalent, inſtances of their terminating in death are very rare. In the northern counties, on the contrary, where, when men fight, they take every unfair advantage, the loſs of life is by no means uncommon, and the verdicts of manſlaughter occur ſo frequently, as to have repeatedly excited the indignation of the judges. It is even ſtated, that ſince the practice of fair boxing has been in ſome meaſure introduced into the northern parts of this country, by the example of the itinerant teachers of the pugiliſtic art, inſtances of murder have become leſs frequent.

The pain inflicted and ſuffered by the perſons engaged in theſe conteſts, have cauſed them to be ſtigmatiſed by many humane perſons, as cruel. But to judge of the feelings of the combatants by thoſe of the ſpectators, is a very inadequate criterion. It is an acknowledged phyſiological truth, that the ſimultaneous actions of voluntary

tary exertion, and of ſenſation, are in great meaſure incompatible with each other. Hence the utility of the bullet in the ſoldier's mouth, who is ſuffering puniſhment: by ſtrongly exerting the muſcles of maſtication on this unyielding ſubſtance, he diminiſhes the ſenſation of pain. Even our immortal bard appears to have been acquainted with this fact, when he makes Henry the Fifth deſire his ſoldiers, previous to mounting the deadly breach, to

> "Stiffen the ſinews, ſummon up the blood;
> "To ſet the teeth, and ſtretch the noſtril wide,
> "Hold hard the breath, and bend up every ſpirit
> "To his full height."

Such is the condition of perſons engaged in a boxing match. And many who can contemplate the gallantry and ſpirit diſplayed in a conteſt of this kind, with conſiderable ſatisfaction, would ſhrink with abhorrence from the ſpectacle of a man beaten in like manner, were he at the ſame time deprived of the power of reſiſtance.

It is alſo matter of common obſervation, that a man, in poſſeſſion of a robuſt and vigorous conſtitution, ſuffers much leſs pain from a certain degree of injury than a perſon in a more feeble ſtate of health. Carry this a little farther, and we find a delicate lady, whoſe flaccid muſcles hardly ſuffice to ſupport a debilitated frame from one chamber to another, yet highly ſuſceptible of pain from the ſlighteſt external injury, and ſuffering almoſt annihilation at the ſudden clapping of a door. It would ſeem, therefore, as if the force and irritability of the muſcles, and the ſuſceptibility of the nerves were in the inverſe ratio of each other. The effect of a courſe of training appears to be to augment the quantity, and irritability of the muſcular fibre, and, at the ſame time, to

diminiſh the morbid ſenſibility of the nervous ſyſtem. And I think it is advancing a ſtep in phyſiological knowledge, to have aſcertained the means of augmenting or diminiſhing theſe oppoſite ſtates of the living body.

It might indeed, be deſirable, that the perſons who engage in theſe public conteſts were leſs influenced by pecuniary motives, and that there was leſs of the ſpirit of gambling connected with them. A rigid adherence to the rules of the combat, which chiefly conſiſts in abſtaining from taking any unfair advantage of an antagoniſt, is particularly attended to in a regular boxing match, and by ſuch examples this generous feeling is ſupported and diffuſed among the maſs of the people. Were the victor not rewarded by ſome prize, or teſtimony of his ſuperiority, the practice would probably ſoon fall into diſuſe.

Dr Bardſley has propoſed, in order to prevent injuries, that theſe combats ſhould be carried on in mufflers, or ſtuffed gloves. The preparatory exerciſes, it is well known, are always managed in this manner. But an important part of the practice of boxing conſiſts in that cool and ſteady courage, which enables a man to endure a certain degree of corporeal ſuffering with patience; and in a command of temper, which preſerves the preſence of mind, undiſturbed, amid pain and danger. This cool intrepidity conſtitutes the characteriſtic feature of Britiſh bravery; and whatever may be the evils attendant on prize-fighting, they are more than compenſated, if it be allowed that ſuch exhibitions tend to diffuſe and ſupport a ſpirit of this kind, among the inhabitants of the Britiſh Iſles.

Queries

Queries concerning the Means uſed to reduce the Weight of Horſe-Jockies, and the General Effect on their Health; and on the Methods employed in Training Race-Horſes, ſo as to augment their Strength, Wind, and Speed.

1. JOCKIES.

1. What is the proceſs uſed in training them, and reducing their weight?

2. What effect has it upon their health and ſtrength?

3. What effect has it upon their mind, in regard to courage, quickneſs, &c.?

4. How long do theſe effects continue?

5. After being reduced, do they quickly get fat again, or do they continue long in the ſtate to which they were brought?

6. Are jockies, accuſtomed to be thus treated, healthy and long lived?

2. RUNNING-HORSES.

1. What are the principal objects to be attended to in regard to running-horſes? Do their perfections depend upon parentage, and whether moſt upon the male or the female? Is it neceſſary that the mare ſhould have gone her full time, to bring a perfect foal? Is the gradual growth of the foal eſſential? Is there a great difference, in regard to natural conſtitution, between horſes of the ſame parentage? What kind of form is in general preferred? Do you prefer great or ſmall bones? Which ſex is preferable for ſpeed, and which for ſtrength?

2. What is the beſt age for beginning to train horſes for the turf? Are they firſt put upon graſs? What is the effect of ſoft meat? When ſhould they be put on hard meat? What are the effects thereof? Is it neceſſary to

purge them frequently? Have the purges any tendency to weaken them? What food is reckoned the moſt nouriſhing? How often are they fed? What drinks are given them, and how often? Whether hot or cold? Is it neceſſary to keep their ſkin perfectly clean, and how? Is it neceſſary to make them perſpire much? What exerciſe is given them? How is the training completed?

3. After the training is completed, can the perfections thereby obtained be eaſily kept up? Does the proceſs effect merely a temporary change, or does it laſt during life? Are running-horſes as long lived as others, or do they ſoon wear out?

I take this opportunity to acknowledge my obligation to Sir T. Charles Bunbury for the readineſs with which he facilitated my inquiries concerning this part of the ſubject, by tranſmitting copies of the printed queries to perſons reſident at Newmarket: from one of whom the following letter, containing particulars truly characteriſtic of the claſs of perſons mentioned in it, was tranſmitted to that reſpectable gentleman, by one of his correſpondents.

To Sir T. C. Bunbury, *M. P.*

Sir Charles,

The ſmall pamphlet you directed to be ſent to me, from Mr Weatherby, I received about a week ſince. I have peruſed it, with as much attention as I could give it, and proceed to ſay ſomething reſpecting the *Queſtions* aſked by the author of it. In ſo doing, I apprehend that I am fulfilling your intentions, in ſending it to me, as I was given to underſtand you wiſhed to have my opinion reſpecting them.

I

I ſhall briefly make my obſervations, as follows.—The *object* deſired, by the author of this (the *principal*, I mean) appears to be, to learn the method reſorted to, in the training of men, horſes, &c. to extraordinary feats of muſcular exertion, and to obtain the opinions of other men, on the—why, and wherefore,—when ſuch methods are uſed,—ſuch, and ſuch effects ſhould be produced. The writer of the pamphlet in queſtion, is far better acquainted with the cauſes and effects produced by air, exerciſe, and feeding in animal bodies, than the perſons to whom he refers for information, excepting the mechanical part of training, (which is obtained by practice, by thoſe who uſually train men or horſes, or who train themſelves), they poſſeſs no information whatever. To procure a knowledge of the manner of *waſting* with the leaſt eventual expence to the ſyſtem, and to learn the effect produced upon the mind and the body during the progreſs, &c I ſolicited information from two people of this town; the one, an old jockey, (now a training groom), and the other, one of the firſt-rate jockeys of the preſent day: aware of my men, I went on my inquiry with the greateſt caution, that no offence, by any thing abrupt, ſhould be conceived. The jockey had read the book: on requeſting the favour of his opinion, as to ſome of the queſtions it contained, I met with unwilling, ſurly, indeed rude replies; in ſhort, I found both one and the other much indiſpoſed to afford any information whatever; and the final reſult and anſwer from both was; "That the "man who wrote the book, and aſked *(alias ax'd)* the "queſtions might be bl—t—ed; let him train himſelf, "and be d—d, if he wanted to know any thing; from "them he would know nothing." I mention this, to ſhew the deſcription of ſome of the people and their diſpoſitions, from whom this author expects, that we ſhould

receive information. I have collected from elder John Arnall and others, that phyſic of no kind is uſed now, ſo common as it uſed to be, either in waſting men to ride, or in training them to pugiliſtic engagements, or extraordinary muſcular exertions of any kind. The number of queſtions put by this author might be compreſſed into a very few; like ſummoning and capitulating commanders of armed men, many of the articles are ſaid to be anſwered in the foregoing, number ſo and ſo, as the numerous queſtions (made uſe of in this pamphlet) are, in a great degree, by the following general obſervations. The good effects of air, exerciſe, and aliment, to animal bodies, to the attainment of health, is tolerably well known. No general rule can be laid down as to the mode of feeding; the quantity of exerciſe, or the time required, to bring either man or horſe to perform the utmoſt he is capable of doing: the conformation, and idioſyncraſy of the body of each animal, the trainer ſhould make himſelf acquainted with: men and horſes differ in conſtitutions, as in diſpoſitions. The great art amongſt trainers is, or ſhould be, to diſcover what quantity of exerciſe, &c. a horſe will take to bring him to, and keep him at his beſt. As to phyſic, it is my opinion, that it is much too generally in uſe amongſt racing horſes in particular; but, upon that ſubject, I have more to ſay than is convenient for me to advance at preſent. More depends, far more, on exerciſe than is generally believed, even at this period, though the benefit is pretty well known and admitted; yet, by no means ſufficiently: pure air, proper exerciſe, good oats and hay, with thorough grooming, would bring horſes to the ſtarting poſt, far better able and in condition for running than they uſually are brought, in conſequence of the too common uſe of phyſic, and the quantity given at each doſe.

I am perſuaded that alterative medicine would anſwer a better purpoſe than ſtronger phyſic, in moſt caſes, where even it is exhibited judiciouſly: I do not ſay that phyſic is at no time proper; there are ſituations when it is highly neceſſary; but I contend againſt the frequency of its exhibition, and the quantity exhibited; I do ſo, thoroughly convinced of its laying the foundation of ſome diſeaſes, and rendering the animal incapable of contending againſt any other, with which he might unfortunately be attacked. As to the food uſed in the training of men, I ſhould conſider that which affords the moſt nutriment, occupying the leaſt ſpace, and digeſting eaſy, to be the moſt proper, and likely to give the greateſt aſſiſtance to the other requiſites, in training them to perform any feats, requiring extraordinary exertion of the muſcular ſyſtem; this attended to, with the benefit of free reſpiration, (without which, nothing great can be performed, either by man, horſe, or other animal), will admit of aſtoniſhing and wonderful powers and ſtrength, either in wreſtling, pugiliſm, walking, running, &c. &c.

As far as relates to ſtrength and wind, the foregoing obſervations apply to fowl, as well as other animals. Fighting of all kinds I am an enemy to; cocking I never ſee, nor do I like to hear of it. The foregoing obſervations are haſtily written, but reſt on the beſt foundation. I have the honour to ſubſcribe myſelf, Sir Charles, your very obedient, obliged, and moſt humble ſervant,

W. S. RICKWORD.

The following Obſervations were received from MR SANDEVIR, *an eminent Surgeon, reſiding at Newmarket.*

W. Sandevir preſents his reſpectful compliments, and hopes Sir John Sinclair will excuſe his not having anſwered his favour of the 7th inſtant, he not having been able

able to obtain ſufficient information to do it earlier; and the following Anſwers are the beſt he is now able to give to the Queries Sir John has been pleaſed to favour him with.

Q. 1. How long the training of jockies generally continues?

A. With thoſe in high repute as riders, in a greater or leſs degree, from about three weeks before Eaſter to the end of October; but a week or ten days are quite ſufficient for a rider to reduce himſelf from the weight he is naturally of, to ſometimes a ſtone and a half below it.

Q. 2. What food do they live on, both ſolid and liquid, and what quantities are allowed them of each?

A. For breakfaſt, a ſmall piece of bread and butter, with tea, in moderation. Dinner is taken in a very ſparing way; a very ſmall piece of pudding, and leſs meat; and when fiſh is to be obtained, neither one or the other are allowed; wine and water is their uſual beverage, in the proportion of one part wine to two of water. Tea in the afternoon, with little or no bread and butter, and no ſupper.

Q. 3. What exerciſe do they get, and what hours of reſt?

A. After breakfaſt, having ſufficiently loaded themſelves with clothes, that is, five or ſix waiſtcoats, two coats, and as many pair of breeches, a ſevere walk is taken, from ten to fifteen or ſixteen miles; after their return home, dry clothes are ſubſtituted for thoſe that are made very wet and uncomfortable by ſweat, and if much fatigued, ſome of them will lie down for an hour before dinner; after which no ſevere exerciſe is taken, but the remaining part of the day is ſpent in that way that may be moſt agreeable to themſelves; they generally go to bed

bed by nine o'clock, and continue there till ſix or ſeven the next morning.

Q. 4. Are they purged, and what purges, or other medicines are given them?

A. Some of them, that do not like exceſſive walking, have recourſe to purgative medicines; two ounces of Glauber-ſalts is the uſual doſe, and it is very ſeldom that any other medicine is had recourſe to.

Q. 4. Would Mr Sandevir recommend a ſimilar proceſs to reduce corpulency in other people, whether male or female?

A. W. Sandevir would certainly recommend a ſimilar proceſs, to reduce corpulency in either ſex, as from experience he perceives, that the conſtitution does not appear to be injured by it; but he is apprehenſive, that hardly any perſon could be prevailed upon to ſubmit to ſuch ſevere diſcipline, that had not been inured to it from his infancy.

The only additional information W. S. has the power to communicate is, that John Arnall, when rider to His Royal Highneſs the Prince of Wales, was deſired to reduce himſelf as much as he poſſibly could, to enable him to ride ſome favourite horſe, without his carrying more weight than was agreed upon; in conſequence of which, he abſtained from animal, and even farinaceous food, for eight ſucceeding days, and the only ſubſtitute was now and then a piece of apple; he was not injured by it at the time, and is now in good health; added to which, Dennis Fitzpatrick, a perſon at this time continually employed as a rider, declares that he is leſs fatigued by riding, and has more ſtrength to contend with a determined horſe, in a ſevere race, when moderately reduced, than when allowed to live as he pleaſed, although he never

ver weighs more than nine ſtone, and frequently has reduced himſelf to ſeven ſtone ſeven pounds.

Newmarket, 28th June 1805.

The ſubſequent Anſwers were received from another Perſon.

JOCKIES.

Q. 1. What is the proceſs uſed in training them, and reducing their weight?

A. Abſtinence; ſweating in conſequence of additional clothing, and long-continued walking.

Q. 2. What effect has it upon their health and ſtrength?

A. Neither the one nor the other are impaired when the above are had recourſe to in moderation; but when carried to exceſs, both of courſe muſt be more or leſs affected.

Q. 3. What effect has it upon their minds, in regard to courage, quickneſs, &c.

A. When much reduced, peeviſh and irritable; but perhaps not leſs courageous than uſual.

Q. 4. How long do theſe effects continue?

A. Till the cauſe is removed.

Q. 4. After being reduced, do they quickly get fat again, or do they continue long in the ſtate to which they were brought?

A. Many of them are naturally lean; but Buckle, the great rider, after ſevere waſting, has gained nine pounds in eighteen hours.

Q. 6. Are jockies, accuſtomed to be thus treated, healthy and long lived?

A. Their health does not appear to be injured by waſting, and the continuance of life, on the other hand, does not appear to be effected by it.

The

The following Replies were received from Mr ROBSON, *a celebrated Trainer at Newmarket.*

Q. 1. What are the principal objects to be attended to, in regard to running-horſes?

A. The perfections of a race-horſe conſiſt in his wind, which is innate in their breed, and degenerates when mixed or croſſed with other horſes. It is obſerved, ſometimes, the other ſpecies of horſes go nearly, or quite as faſt, as the ſlower kind of race-horſe, but they very ſoon tire for want of wind, whilſt the running-horſe breed has the peculiar merit, from his wind, of bearing fatigue ſo much better than any other breed of horſes.

Q. 2. Do their perfections depend upon parentage; and whether moſt upon the male or female?

A. Upon the parentage certainly, and on the female moſt.

Q. 3. Is it neceſſary that the mare ſhould have gone her full time to bring a perfect foal?

A. I ſhould think yes.

Q. 4. Is the gradual growth of the foal eſſential?

A. Certainly. If neglected with corn, they grow lean in their muſcles, and want formation, and do not grow gradually.

Q. 5. Is there a great difference in regard to natural conſtitution between horſes of the ſame parentage?

A. Yes.

Q. 6. What kind of form is in general preferred?

A. Good ſize, with ſtrength and ſymmetry of form, is eſſential to the running-horſe; but the moſt eſſential is active going, and good wind. With regard to form, he ſhould be broad, deep, and have great declivity in his ſhoulders, his quarters long, his thighs let down very low,

low, the hocks ſtand far behind and from him, thence downwards to the next joint very ſhort, &c. &c.

Q. 7. Do you prefer great or ſmall bones?

A. Great bones, certainly.

Q. 8. Which ſex is preferable for ſpeed, and which for ſtrength?

A. There is no preference for ſpeed. The horſe has generally the moſt ſtrength, and bears fatigue better than the other ſex.

Q. 9. What is the beſt age for beginning to train horſes for the turf?

A. At two years and a half old.

Q. 10. Are they firſt put on graſs?

A. They are kept in a ſtate of nature from the time of being foaled, to the time of being broke, in graſs fields; well fed with corn as ſoon as they will eat it; with hay where graſs is ſcarce.

Q. 11. What is the effect of ſoft meal?

A. It is cooling, but from its laxative qualities is injurious, when horſes are in hurrying work.

Q. 12. When ſhould they be put on hard meat?

A. Always, as *per* anſwer to 10th queſtion.

Q. 13. What are the effects thereof?

A. Hard meat, with a due proportion of exerciſes, gives health, agility, and ſtrength to bear fatigue.

Q. 14. Is it neceſſary to purge them frequently?

A. We purge race-horſes two or three times a-year, each courſe perhaps three doſes, preparatory to their getting into training exerciſe.

Q. 15. Have the purges any tendency to weaken them?

A. We uſe *mild* phyſic only, which has no tendency to weaken; on the contrary, it afterwards makes them thrifty and healthful.

Q. 16.

Q. 16. What food is reckoned the moſt nouriſhing?

A. Oats is the moſt nouriſhing provender we give to horſes.

Q. 17. How often are they fed?

A. Three times a-day, and as much each time as they can eat with appetite.

Q. 18. What drinks are given them, and how often?

A. I recommend ſoft water at leaſt twice a-day.

Q. 19. Whether hot or cold?

A. Always cold, excepting during phyſic or illneſs.

Q. 20. Is it neceſſary to keep their ſkin perfectly clean, and how?

A. Yes, when in the ſtable; the friction of rubbing with bruſh and curry-comb, both cleans and braces the ſkin and muſcles.

Q. 21. Is it neceſſary to make them perſpire much?

A. Yes, occaſionally; the cuſtom is to ſweat once a week or ſo, by putting a few extra clothes on, to canter gently five or ſix miles diſtance, according to their age, and other circumſtances. Perſpiration promotes health and ſtrength, &c.

Q. 22. What exerciſe is given them?

A. We take them out to exerciſe twice a-day; a mile or ſo in a gallop they take before water; afterwards a ſhort or long canter, as circumſtances and their conſtitution require.

Q. 23. How is the training completed?

A. By good keep, with a proper proportion of work to attain wind, condition is attained, and enables horſes to bear fatigue.

Q. 24. After the training is completed, can the perfections obtained thereby be eaſily kept up?

A. For two or three months only.

Q. 25.

Q. 25. Does the process effect merely a temporary change, or does it last during life?

A. A temporary change only.

Q. 26. Are running-horses as long-lived as others, or do they soon wear out?

A. They live certainly full as long as others; nor do they wear out sooner than other horses; on the contrary, bear fatigue much better than others.

Newmarket, May 5. 1805.

Mr Robson has sought the first quiet five minutes to answer Sir John Sinclair's questions; but laments the want of a personal conversation to enable him to state more satisfactorily the above, or any other questions, Sir John might desire.

Observations on the Training of Pugilists, &c. by Mr Holcroft.

"Ascetics are a proof, not of the length of life, which "temperance insures, but of the premature old age "which abstinence brings." Page 3.

Remarks. As far as my experience goes, one principal rule for preserving good health is, neither to load the stomach, nor to eat too little, not to fast too long, nor to eat too often, but carefully to be guilty of no excess, either way.

"The old man should be quiet, sedate, self-indulgent; "should have long sleep, delicate, rich wines, and agree-"able temperature; little labour, and a cheerful mind." Page 4.

Remark. Of the goodness of this advice I strongly doubt; it is good for those who think their lives virtually ended, and wish to live agreeably while they can; being

ing then willing to die. Age is a relative word; one man is older at forty than another at a hundred; the cauſes of ſuch a difference ſhould be inquired into. Were the cauſes in original conſtruction? or in the after habits of life? The latter appears the moſt probable. The experiments which I have made upon myſelf, though they never have been followed with perſeverance and conſiſtency, tend to prove that exerciſe, at every period of life, is greatly advantageous, provided it be not taken to exceſs; it ſeems as if it might be gradually increaſed to what would be thought a wonderful degree, even in old age; and that with its increaſe the faculties ſtrengthen, and an approach to youth returns. I have found that a free play of the lungs was a certain ſign of good health.

"What is the proceſs uſed in training jockies, and re-
"ducing their weight?" Page 11.

Remark. In my youth I lived at Newmarket. John Watſon, our groom, was a man of good underſtanding; he was employed in the double capacity of training the horſes, and riding them; but was conſidered ſomewhat too large of bone and heavy. It was the cuſtom at Newmarket, for the jockies to wear ſeveral waiſtcoats, and generally of flannel, or woollen. When John Watſon wiſhed to reduce his weight, he increaſed the number of theſe waiſtcoats, loaded himſelf with clothes, ate little, roſe in the morning and took a ſevere walk, by which he threw himſelf into a ſtrong perſpiration, came home, and immediately went into a warm bed, to continue the effects he had produced, and, as I was then told, ſometimes ſlept between two feather-beds. I remember having heard it ſaid, on one occaſion, that he had to reduce himſelf two ſtone, and that the ſtable-boys conſidered it as a dangerous experiment. When I paſſed through

Newmarket in 1797, I was informed he had died at a very advanced age.

"*Running-horſes, and their training.*" Page 11.

Remark. When the racing ſeaſon is over, theſe horſes have moſt of them green meat for ſome time, and repoſe from their ſevere exerciſe; their high-ſpirit and vices ſoon begin to ſhew themſelves, much to the terror of timid boys. Having fed groſsly for a time, they are regularly purged, I forget how often, but I believe every other day, for three doſes; and that theſe purgations are repeated, at intervals, three times. They then gradually begin to increaſe their exerciſe, ſo that, early in the ſpring, they remain out of the ſtable about eight hours in four-and-twenty, and take what are called four brushing gallops, two in the morning's exerciſe, and two in the afternoon's; a brushing gallop means a gallop of nearly a mile, beginning at a moderate rate, increaſing, and ending full ſpeed. They are ſtinted in their water; the horſe that blows the hardeſt, the moſt; their hay and oats are of the beſt quality; the hay is long in the ſtalk, and the ſeed ſhaken out; the oats are thraſhed in a ſack, and winnowed, and every care is taken to keep the horſes from chaff and droſs of every kind. After feeding, their heads are muzzled. They are not allowed above ſix hours in the night; for they are ſupped up at nine, and out again at three in the morning; but they have the intervening hours in the day, between their morning and evening exerciſe. When they become wet, from the accidents of weather, or other things, they are carefully rubbed till dry. Each horſe has a boy for the performance of all theſe particulars; they are occaſionally ſweated, I forget how often; that is, they are heavily cloathed, gallopped nearly full ſpeed for four miles, relieved from their violent perſpiration, firſt by wooden

ſcrapers,

ſcrapers, then by rubbing them, till they are perfectly dry, and after a little gentle exerciſe, are taken home.

I have ſpoken to the beſt of my memory, of things that happened at leaſt ſix and forty years ago, and concerning which, when I quitted Newmarket, I never imagined I ſhould be more queſtioned. The ſkins of the horſes are kept perfectly and peculiarly clean; ſevere perſpiration is thought abſolutely neceſſary. I ſee no reaſon to ſuppoſe that their lives are ſhortened; ſome of them live to a great age. Eclipſe, I think, died above thirty.

Queries relative to the Breeding and Feeding of Game-Cocks.

1. Does the ſuperiority of game-cocks depend upon parentage? Which is of moſt importance, the male or the female? Is it of any conſequence that the cock ſhould arrive rather gradually at maturity? Is there a great difference, in point of ſtrength and conſtitution, in game-cocks of the ſame parentage? Do you prefer great or ſmall bones?

2. When do you begin to feed the young cocks? What diet and drink do you give them, and what is the proceſs by which they are brought to the greateſt poſſible height of ſtrength and ſpirit?

3. When the game-cooks are thus trained, how long do the effects thereof laſt? Are they temporary or permanent? Do game-cocks thus trained live ſhorter or longer than others of the ſame ſpecies?

4. What drugs are given to fighting-cocks immediately before the main begins? Is it not uſual, by giving them ſaffron, (or ſome drug, which has the ſame effect with opium, as uſed among the Janiſaries, or brandy

among the French ſoldiery), to excite an unnatural and ſhort-lived courage? What are the effects of ſuch drugs? and how do they manage the feeding up to this point, ſo as to take advantage of this momentary excitement?

The following intereſting Letter was received from a Clergyman.

DEAR SIR, *Weſt Ham, March* 28. 1805.

I perceive that only on one part of your well-directed Queries I am able to give you ſatisfaction, and that is, on what you would leaſt expect from a D. D. and the ſober vicar of a country pariſh: the ſubject to which I allude is cock-fighting. At the period of my childhood, when I ran wild, from ten to fifteen, I was a great cock-fighter, and though it is many years ago, I find my memory perfectly competent to even the minute narration of every fact.

But before I proceed, I will intrude a remark or two upon your preliminary obſervations. In all the theoretical part I completely coincide: indeed, I was pleaſed to find ſo much harmony between your ſentiments and thoſe I lately tranſmitted to you, without the poſſibility of any previous concert between us.

I do not even queſtion your facts, but ſeem to differ a little with reſpect to ſome of the inferences. With reſpect to the South Sea Iſlanders, and the difference between them and the Engliſh ſailors, I doubt whether there was any ſuperiority in the training of the former, which gave them the advantage. An Engliſh ſailor is, perhaps, the very perfection of agility in his own way *.

I

* An officer of a frigate who had been at the Sandwich Iſlands has declared, that our ſailors ſtood no chance in boxing with the natives, who fight preciſely

I do not know that the human powers can go beyond it, in ſome inſtances, that I have ſeen with my own eyes; yet an Engliſh ſailor, though he could probably *climb* a rope better, could not *dance* upon one, as I have ſeen the people at Sadler's Wells. The ſuperiority, therefore, of the South Sea Indians in wreſtling, boxing, and rowing, I attribute merely to *practice*. It was alſo in their *own way* that Cooke's ſailors contended with them. In a fair boxing-match, I have not a doubt but Mendoza or Humphries would have triumphed over at leaſt twenty of them in ſucceſſion. By the way, from what I have learned of amateurs, reſpecting theſe pugiliſts, no perſons can lead more diſſolute lives, except in the article of exerciſe. With this exception, that thoſe among them who drink moderately, (and moderation with them is free-living among other people) are the ſtrongeſt.

On a ſubject where I am more at home, my obſervations will lead to the conclusion, that the ſimpleſt mode of living is the moſt conducive to bodily health and ſtrength. Though very young when I purſued cock-fighting, from nice obſervation, which enabled me to

preciſely in the Engliſh manner. A quarter-maſter, a very ſtout man, and a ſkilful boxer, indignant at ſeeing his companions knocked about with ſo little ceremony, determined to try a round or two with one of the ſtouteſt of the natives, although ſtrongly diſſuaded from the attempt by his officers. The blood of the native iſlander being warmed by the oppoſition of a few minutes, he broke through all the guards of his antagoniſt, ſeized him by the thigh and ſhoulder, threw him up, and held him with extended arms over his head, for a minute, in token of triumph, and then daſhed him on the deck with ſuch violence as to fracture his ſkull. The gentleman added, that he never ſaw men apparently poſſeſſed of ſuch muſcular ſtrength. Our ſtouteſt ſailors appeared mere ſhrimps compared with them. Their mode of life, conſtantly in vigorous action in the open air, and undebilitated by the uſe of ſtimulating food or drink, may be conſidered as a perpetual ſtate of training. Ed.

judge of a good cock, and from a rational mode which I fell into of treating them, I hardly ever loſt a battle, even againſt odds; but I will purſue the ſubject in your own order.

1ſt. There is not a doubt but that the ſterling courage of an Engliſh game-cock depends upon parentage. It is a maxim in the cockpit, that if a cock has, what they call a *ſpice* of the dunghil, though ever ſo remote, when he is galled by the ſpur, he will run. I remember ſeeing a moſt famous cock, about eight years old, and who had in his time won forty battles, run at the laſt, when ſeverely galled. A dunghil, however, fights harder for a round or two than a genuine game, whoſe courage is of a more temperate caſt, and this very famous cock was an inſtance, who generally killed his antagoniſt with a ſtroke or two.

A true game-cock is, however, ſo well known by his marks, that a ſportſman will rarely be miſtaken. My mother has bought a clutch of chickens at the door, and I have ſelected from them one or two by my eye, which have proved incomparable. One of theſe chickens gained ten battles in one day, the laſt againſt an old cock, double his weight, and after mine, which was but a *ſtag*, (that is one year old), had been cut down to the ground, and was *counting out*, that is, given up for dead.

Large bones are always preferred in cocks, and it is an excellence to ſtand high on their legs, for this gives them an advantage over thoſe of a ſquat make.

2d. The beſt manner of bringing up game-cocks, while young, is in a farm-yard, in as free an air, and as much agreeable to nature as poſſible.

About three weeks or a month before they were to fight, I put them up, as it is called, or put them in a dark cloſe penn, about two feet ſquare. They are debilitated

litated by being ſuffered to run among the penns, and their muſcles are not firm. The firſt week I fed them upon barley, though that is accounted a *ſcouring* food, but it anſwered beſt at the firſt period of their confinement. I fed them three times a day by meaſure. I cannot now aſcertain the quantity, giving them very little water each time; and once a day, or once in two days, took them out to ſpar, or fight a few ſtrokes with one another, with their ſpurs muffled. The ſecond week, and during moſt of the remainder of their confinement, I fed them on pure wheat, according to the ſame meaſure, having always regard to the ſtate and regularity of their bowels, and giving a little barley, if they appeared coſtive. During the laſt three or four days I gave them white bread, according to the ſame meaſure, though I do not think bread was any better than wheat; and ſome that I fed entirely on wheat, after the firſt week, ſeemed to do quite as well as thoſe which had bread.

This was the whole of the proceſs which I employed. I could always tell, by the firmneſs of the fleſh upon the breaſt, whether my cocks were in order. I found them by far the ſtrongeſt, without diminiſhing their activity, when they were *plump* but firm, without fat; and I queſtion but they would have eaten as fine, and had nearly as much firm muſcular fleſh as a fowl from a London poulterer's. With this mode of management, my cocks were four out of five at leaſt ſucceſsful.

3d. The training of the cocks, in the manner I have deſcribed, produces only a temporary effect; nor does it in the leaſt ſeem to ſhorten their lives. I have known them live and fight at ten years old; whereas the poultry in my yard at preſent ſeldom reach that period.

4th. I have heard of ſaffron and other drugs being given to cocks; but mine, which were plainly fed, always

beat them. Opium or brandy may be neceſſary to Janiſaries or Frenchmen, but no dram is neceſſary to excite the courage of a true game-cock, or a Britiſh ſoldier.

The Reverend Mr P——— is a native of Yorkſhire, and may poſſibly be able to give you ſome information on the breeding of horſes, and the training of jockies. At all events, an application to him, mentioning my name, can do no harm, and you will find him an obliging and intelligent man. He lately ſent me a letter on the culture of ſpring wheat, which I ſent to the board. I am, &c.

P. S. I had forgotten one fact worthy of notice; when a cock has been fought ſo hard that he is even *apparently dead*, I have known him reſtored to life, by covering him up, all but his head, in a warm horſe dunghil, or a common hot-bed in a garden. On this you may depend, and I have no doubt that the cocks I ſpeak of would have died but for this treatment.

A ſhort Account of the Manner in which Game-Cocks are bred up and trained for fighting, by an experienced Feeder.

It is a general principle in breeding cocks, that large bones are not deſirable, but that large muſcles are. The thigh ſhould be long, with as much muſcle as poſſible. The legs ſhould be of a medium length, and not ſhort like the bantam breed. They cannot ſtand too high if the thighs are long. They ſhould be round bodied, and not deep (cailled) breaſted. A ſmall head is of eſſential importance, and it is a good ſign to be hazle-eyed, with black eye-brows. The black-breaſted red cocks in general ſtand the penn better than any other ſort.

Parentage

Parentage is certainly of great conſequence, though there is often a very material difference between cocks hatched at the ſame time, and from the ſame parents. The blood principally comes from the female. The likeneſs or outward ſhape from the male. The hens of the game breed are very ſpirited and even violent, and will not ſuffer a ſtrange cock to have any connection with them.

Breeding cocks *in and in*, or ſtale breed as it is called, (that is keeping uniformly the ſame ſtock), is a very bad ſyſtem. It reduces their ſize, and takes away their vigour to ſo great a degree, that they can hardly propagate their ſpecies, and the ſame is remarked in horſes. If game-cocks are bred in and in, they will ſtand to be killed without flinching, but they have not ſpirit or activity enough to attack their foes with any effect. If intended for fighting, they ſhould never be croſſed with dunghil fowls, for any taint of that blood makes them unfit for a long conteſt. The beſt plan is, occaſionally to croſs with ſome of the game breed of a different ſtock.

It is of great importance to have cocks *inwardly clean*, that is free from fat, for on that depends their being in wind. Neither race-horſes nor game-cocks that are inwardly fat can be in wind. To give them a good conſtitution, it is better to keep them as much as poſſible in the open air, on a graſs-plot, and with a gravel-walk to go to. The more gravelly the ſoil on which they are kept the better. Yards are dangerous, more eſpecially where horſes are phyſicked, as the cocks may pick up what may do them miſchief. Cleanlineſs is particularly neceſſary. When young, the chickens are kept with the hen under a hutch, and fed with oat groats; when they become older, they get unhulled barley, which is reckoned

reckoned more nouriſhing than oats. When they are put up to fight, they are kept in ſmall penns, and fed for three or four days with the very beſt barley. For drink they get about a gill and a half of water *per* day, of as ſoft a quality as poſſible, and with a little toaſted bread put into it to make it ſtill ſofter. During the remainder of their ſtay in the penns, they are fed on one-third wheat and two-thirds barley, which is a nouriſhing diet, without being too coſtive. They are fed twice a-day, early in the morning, and at eight at night. Before being fed the ſecond time, the crop is examined, to ſee that it is quite empty, and the food digeſted. They ought not to have, before they are put into the penns, above three or four hens with them, and none after.

About four or five days before fighting they are phyſicked. The beſt medicine is about half a table-ſpoonful of cream of tartar made up with butter into a pill. This they can eaſily be made to take. The object is to give them only two or three looſe ſtools, which lightens them, and makes their fleſh afterwards firmer. The day they are phyſicked they get nothing but a little warm water. Next morning they are put again on their hard feed, of one-third wheat and two-thirds barley, and in the evening of that day they get a *hot meal*, conſiſting of wheat bread and milk, with a little white ſugar candy. More than one meal of that ſort would make them heavy or lumpy. In the ſummer ſeaſon, after being phyſicked, they get air the ſecond day; but in the winter they ought to be kept warm, without being at the ſame time too hot.

Brandy or any heating drug on the day of fighting does more harm than good. They may get, however,

juſt

juſt before they ſet to, a few barley corns, with a little real ſherry wine.

A cock's firſt battle is his beſt, and a cock firſt penned, of equal goodneſs, will beat a double penned one.

Game-cocks live fully as long as common fowls. In ſome caſes they have laſted above fourteen years, and as ſound as the firſt day. They are ſo hardy, that they can be reared in the winter time much better than the dunghil ſort. The croſs between a game-cock and a dunghil hen is excellent eating, either as chickens or fowls.

The following is extracted from a Pamphlet called THE COCKER.

On Dieting and Ordering a Cock for Battle.

In the dieting and ordering a cock for battle, conſiſts all the ſubſtance of profit and pleaſure; and therefore expert cockers are very cautious in divulging their ſecrets, as they call them, of dieting, for on that depends the winning or loſing the battle. *The beſt cock undieted, is unable to encounter the worſt that is dieted.* Let others be as niggardly as they pleaſe of their experience and obſervations, for my part, I ſhall be free, and ſcorn to conceal any thing that may tend to the propagation of the art and myſtery of cock-fighting; therefore as to the dieting and ordering of cocks, depend on the inſtructions following:

Your cock ſhould be taken about the latter end of Auguſt, for from that time till the latter end of May, cocking is in the prime; the ſummer ſeaſon is improper, by reaſon of the violent heat. Having taken them up, view them well, and ſee that they are ſound, hard-feathered, and full ſummed, that is, having all their feathers complete; then put them into ſeveral penns, having

ving a moving perch therein, to ſet it at which corner of the penn you think moſt convenient. The faſhion and form of theſe penns you may have at the houſe of any cocker, and therefore I preſume any deſcription of them here unneceſſary; only be adviſed to keep your penns clean, and let not your cocks want either meat or water. For the firſt four days after your cock is penned, feed him with the crumb of old manchet cut into ſquare bits, about a handful at a time, thrice each day, that is, at ſun-riſing, at noon, and at ſun-ſetting, and let his water be from the coldeſt ſpring you can get.

Having fed your cock thus for four days, or ſo long till you think he has purged himſelf of his corn, worms, gravel, and other coarſe feeding, then in the morning take him out, and let him ſpar awhile with another cock. Sparring is after this manner. Cover each of your cocks heels with a pair of hots made of rolled-up leather, ſo covering the ſpurs that they cannot bruiſe or wound one another; ſet them down on ſtraw, in a room, or green graſs abroad; let them fight a good while, but if poſſible ſuffer them not to draw blood of one another; the benefit that accrues is this, it heats and chafes their bodies, and it breaks the fat and glut within them, and adapts it for purgation. Having ſparred as much as is ſufficient, which you may know when you ſee them pant and grow weary, then take them up, and taking off their hots, give them a diaphoretic, or ſweating after this manner. Put them in deep ſtraw baſkets made for the purpoſe, or for want of them, take a couple of cocking bags, and fill them with ſtraw halfways, then put in your cocks ſeverally, and cover them over with ſtraw to the top, then ſhut down the lids, and let them ſweat; but do not forget to give them firſt ſome ſugar-candy, chopped roſemary and butter, mingled together; let the quantity

quantity be of about the bigneſs of a walnut; by ſo doing you will cleanſe their greaſe, increaſe their ſtrength, and prolong their breath. Towards four or five o'clock in the evening, take them out of their ſtoves, and having licked their eyes and heads with your tongue, put them into their penns, and having filled their troughs with ſquare cut manchet, and hot urine, let them feed while the urine is hot; for this will cauſe their ſcouring to work, and will wonderfully cleanſe both head and body; after this, diet your cocks with white bread made after this manner; wheat-meal and oat-meal, each a gallon, kneaded into a ſtiff paſte, with ale, the whites of half a ſcore eggs, and ſome butter; having wrought the dough very well, make it into broad, thick cakes; and when they are four days old, cut them into ſquare pieces. I will not adviſe you to uſe, as ſome imprudently do, liquorice, anniſeeds, or rather hot ſpices, among your aforeſaid ingredients; for they will make a cock ſo hot at the heart, that, upon the concluding the battle, he will be ſuffocated, and overcome with his own heat: in ſhort, that food is beſt, which is moſt conſentaneous to his own natural feeding. The ſecond day after his ſparring, take your cock into a fair green cloſe, and having a dunghil-cock in your arms, ſhew it him, and then run from him, that thereby you may entice him to follow you, permitting him to have now and then a blow; and thus chaſe him up and down about half an hour: when he begins to pant, being well heated, take him up, and carry him home, and give him this ſcouring, viz. half a pound of freſh butter, beat it in a mortar, with the leaves of herb of grace, hyſſop, and roſemary, till they all look like a green ſalve; then give him a piece as big as a walnut, ſtove him as aforeſaid till evening, and then feed him according to former preſcription. The next day let him

feed

feed and reſt, and ſpar him the day after. Thus do every day for the firſt week, either ſparring or chaſing, and after every heat a ſcouring, which will keep him from being faint and purſy. Feed him the ſecond week as you did the firſt; but you muſt not ſpar or chaſe him above twice a week, obſerving ſtill, that if you heat him much, you muſt ſtove him long, and give him a greater ſcouring, and little ſtoving will ſerve him. This is time ſufficient for ordering a cock for battle. You muſt not let his head be hurt by ſparring. Towards the concluſion, you may moderately chaſe him twice or thrice in the time as aforeſaid; and give him his ſcouring, rolled well in ſugar-candy, which will prevent his being ſick. You may then let him fight, having firſt let him reſt four days, obſerving that he come empty into the pit.

The following Remarks on the Means of producing the athletic Temperament, and on the Effects of that Condition of the Syſtem on Health, are extracted from the learned and judicious Work of Dr BRYAN ROBINSON, *"On the Food and Diſcharges of Human Bodies."*

If the weight of the body of an animal be greater than its athletic weight, it may be reduced to that weight by evacuation, dry food, and exerciſe. Theſe leſſen the weight of the body, waſting its fat, and leſſening its liver; and they increaſe the weight of the heart, by increaſing the quantity and motion of the blood. And by leſſening the weight and increaſing the heart, they will ſoon reduce the animal to its athletic weight. Thus a game-cock in ten days is reduced to his athletic weight, and prepared for fighting. If the food, which with evacuations and exerciſe reduced the cock to his athletic weight in ten days, be continued any longer, the cock will

will not have that ſtrength and activity which he had before under his athletic weight, which may be owing to the loſs of weight going on after he arrives at his athletic weight, and then falling on the heart, blood and muſcles, which muſt neceſſarily occaſion a loſs of activity and ſtrength. It is known by experience, that a cock cannot ſtand above twenty-four hours at his athletic weight, and that a cock has changed very much for the worſe in twelve hours. When a cock is at the top of his condition, that is, when he is at his athletic weight, his head is of a glowing red colour, his neck thick, and his thigh firm; the day after, his complexion is leſs glowing, his neck thinner, and his thigh ſofter; and the third day his thigh will be very ſoft and flaccid. Four game-cocks reduced to their athletic weights were killed, and found to be very full of blood, with large hearts, large muſcles, and no fat. The athletic weight of an animal is a very dangerous weight, by p. 67, and Hipp. Aph. 3. Sect. 1. Fevers and apoplexies are the diſorders which commonly happen to animals, under or near their athletic weights. Horſes fed upon dry food, are much more ſubject to fevers and apoplexies than thoſe fed upon graſs; and the former are much nearer their athletic weights than the latter.

TRAINING JOCKIES.

Extract of a Letter from a Gentleman, dated 19th September 1806.

When the word "*Training*" is applied to a jockey, preparing himſelf to ride a race, it is moſt completely miſapplied; the term ſhould be "*Waſting*." For by *training*, we underſtand a man or animal put into a ſtate capable

capable of enduring the greateſt degree of fatigue and exertion. Whereas, on the other hand, we underſtand by *waſting*, the ſame *animal* reduced and weakened, by every means, even the moſt violent, viz. ſtarvation and privation of food, violent exerciſe, when loaded with clothes and weights, half roaſting them between feather-beds, placed before a great fire, or in a barrel ſometimes. All theſe things I have ſeen done, and the conſequence is exactly what might be expected, that it almoſt invariably terminates in death, or at leaſt premature old age. The invariable conſequence, I am aſſured, is, that the ſtomach, ſtarved and weaned from food by every means, will not afterwards receive or retain it. I know this to be the caſe with the gentlemen who have been thus trained; and I believe it to be ſo in a certain degree with the jockies, thoſe of them at leaſt who waſte violently; for ſome of them refuſe to do ſo. I doubt much whether Buckle ever goes below eight one-half ſtones. But, at any rate, I once was a week at Montroſe, and had a full opportunity of ſeeing a gentleman there waſte to ride eleven ſtone. His food was ſmall bits of cruſts, with a few dry beans, with tea, and a little weak negus; and his ſtomach ſoon came to the ſtate I mention, though he was previouſly a ſtrong, powerful, and healthy man.

Nay, the very inſtance of health in an old jockey, tranſmitted to you is ſingularly unfortunate, viz. that of Dennis Fitzpatrick; for I have ſeen by the York Herald, that he has died ſince your pamphlet was publiſhed.

In ſhort, you may be aſſured, there is no better way of killing a man, than by waſting him violently for a horſe-race.

It is remarked, how ſoon after waſting a man's weight and ſtrength return, after he has reſumed his uſual food.

In

In ſupport of this, I have been aſſured, that a ſingle glaſs of ſherry or Madeira wine, during the waſting, has been known to increaſe a man's weight the incredible quantity of *two pounds*; and it is certainly wonderful, at any rate, how very ſoon jockies who have waſted for running, return to their uſual ſtate and weight.

BOXING AND RUNNING MATCHES.

Extract of a Letter from another Correſpondent, dated 19th September 1806.

"Several of my friends who have been trained for amuſement merely, declare, that they conſider the ſcience of *boxing*, to be a moſt healthful, bracing, and manly exerciſe. That the requiſite training does a man good, in place of harm; and that the fighters are ſeldom the worſe for a battle, if they eſcape without a blow in the cheſt, (or *bread-baſket* as they term it), or ſome other dangerous part of the body, *e. g.* oppoſite to the kidneys; a blow received on which, has all the effects of a ſevere fit of the gravel. As Mr Jackſon obſerves, boxers generally ſoon get the better of blows in the head; he might have added, however, that when thoſe take place very violently on the temples, or behind the ear, they often are attended with inſtant death. The true reaſon why few of the boxers are long lived, ariſes aſſuredly from their diſſolute lives, after giving up their profeſſions, and commencing *idle men*, as they generally do.

"With regard to *walkers*, and the training of them, I ſtill concur in opinion with Mr Jackſon, that it is moſt healthful, if judiciouſly gone about, and not carried any improper length; and the training does them good in

place of hurt. I never ſaw any gentlemen who have been trained, look better than immediately after their walking matches. Mr Barclay's, in particular, was a monſtrous exertion: you know his bet was, that he was to walk ninety miles, in nineteen hours and a-half, I think, and he performed it nearly a full hour within the time. I have been aſſured, that at his laſt trial, before performing, he walked one hundred miles in twenty hours, in Lord Fauconberg's park, and in a day which rained the greateſt part of the time. He walked in the month of November, too, which was much againſt him."

BOXING.

In a ſmall tract, intituled "The Art of Manual Defence, or a Syſtem of Boxing," by a pupil both of Humphreys and Mendoza, printed by Kearſley in Fleet Street, London, *anno* 1789, there is a ſhort account of training, of which the following is a copy:

Training is undergoing a particular exerciſe and regimen, for the purpoſe of gaining additional ſtrength againſt engaging in any battle. Thus Humphreys always trains himſelf for ſome months previous to fighting with Mendoza, who, on his part, very fooliſhly neglects this neceſſary preparation. The method of training which I would moſt recommend is, to live temperately, but not abſtemiouſly, and to take a great deal of exerciſe, but not ſo much as ſhall prove fatiguing. You muſt be in the country, go to bed about ten o'clock, riſe about ſix or ſeven, go into the bath, dry-rub yourſelf, throw out the dumb bells till you feel they tire you, take a walk out for a mile, return home and eat a good breakfaſt, amuſe yourſelf in walking moderately, and ſparring, till dinner time, when ou muſt avoid eating a great quantity, drink wine mixed

mixed with water, while you are at dinner, and a glaſs of hock after; take a ride, or walk out till about nine o'clock, when you muſt ſup on a chicken, or ſome food that is nouriſhing, but not groſs; and then, after having walked either within or without doors, and thrown the dumb bells again till you find yourſelf weary, retire to bed, taking conſtant care to avoid any thing like exceſs either in food, wine, women, or even exerciſe.

A pamphlet, which I do not recommend as extremely intelligent on the ſubject of boxing in general, gives, however, ſome advice in training, which appears to me very judicious. The method of treatment, recommended by the author, is as follows:

Previous to entering upon a pitched battle, you ſhould have at leaſt a fortnight's time to prepare yourſelf. Commence your preparation with an evening's bath, for the feet, legs, and ſmall of the thighs, and afterwards, when quite cool, waſh your loins with ſpring or pump water, not omitting your face, hands and arms. No ſoap is to be uſed in any of theſe bathings or waſhings. You muſt retire early to reſt upon a ſupper of runnet milk, or milk-pottage, and eat ſparingly of bread, butter or ſalt. The morning's beverage throughout the time ſhould be runnet-whey, or hard white biſcuits without ſeeds. Let your dinner be alternately ſtewed veal, (with rice), and well fed fowls, (with a melt or two in the latter), boiled to a jelly. No tea muſt be taken in the afternoon, but inſtead thereof, a ruſk and chocolate early in the evening, with ſupper as before. Your drink throughout the preparation ſhould be red wine mingled with water. Uſe no porter, table beer, ales or ſpiritous liquors, and drink no more than a glaſs or two after dinner. Salts and acid juices are to be avoided all the time. Lump-ſugar need not be prohibited, if agreeing with your conſtitution; and, if the habit requires it, half a pint of claret may be mulled

mulled at night, with a good deal of lump ſugar. No blood-letting or phyſic is commended, as the cooling of the body and ſtrengthening of the fluids cannot be effected if either of theſe coolers are uſed.

Retire to bed at nine; breakfaſt at ſeven; take ruſk and wine at eleven, if not apt to inebriate or injure you, with a glaſs of jelly firſt; dine at one; take chocolate at four; ſup at ſeven; and exerciſe yourſelf by any cheerful amuſement within doors, or walk out, previous to your going to bed.

Spend the morning in an early walk, of not more than a mile, firſt breaking your faſt with a ſingle gingerbread nut, ſteeped, (if not apt to inebriate), in Hollands. Return home ſlow, to avoid heating the body, and, in order to preſerve it ſo, lie cool at night.

In the morning of fighting eat only one ſlice of bread, well toaſted, without butter, or a hard white biſcuit toaſted, and, if not too ſtrong for the conſtitution, a pint of beſt red wine mulled, with a table ſpoonful of brandy. This is to be taken an hour before the time of dreſſing; on the ſtage have your drink made of Hollands, bitters, fine china orange juice, with ſome lump ſugar, diſſolved ſo as to make it to as palatable a ſtrength as is agreeable.

Wind is ſtrength and breath. This is loſt by exerciſe too violent, and improved by frequent practice. A man is ſaid to have good wind when his power of reſpiration and continuing the active part of a battle laſts long; and bad wind when he is ſoon diſabled by the fatigue of perſonal exertion; and when this diſability is occaſioned either by fatigue, or a blow in the loins, he is ſaid to be *winded*. When our adverſary is winded in battle, and we feel that he cannot ſtrike with force and vigour, we ought

* Some additional information having been procured regarding training to Athletic Exerciſes, it was thought right to preſerve it, though it has rendered it neceſſary to add ſome pages, marked (163), &c.

ought to fight at him with our utmoſt activity, and to quit the defenſive part of boxing, as that would be only throwing away our ſkill to no purpoſe, and giving him time to recover himſelf. When we are ourſelves winded by fatigue, we ſhould play with our hands to and fro, fight only upon the defenſive, and if we are ſtruck, fall, and lay flat on the ground, till our ſecond, if we have one, picks us up, by which means we may regain the powers that we found were failing.

TRAINING HORSES.

Extract of a Letter from a Gentleman, dated 19th September 1806.

"WITH regard to the training of horſes, I preſume it is an underſtood thing, that they are little the worſe for it, provided they be not begun *too early*. Were horſes to be run only at four years old, and not ſooner, I am aſſured few would be hurt by it; but you ſee by the Racing Calendar, that they run them often *at two years*, and ſometimes even as *yearlings*. This, of courſe, is ſure deſtruction; the great ſalvation, indeed, of moſt of the poor horſes, is their being unable to carry weight as aged horſes, *i. e.* above ſeven years old. Of courſe, they are either kept as ſtallions, or ſold for hunters, poſt-horſes, and ſtage-coaches, or to be eaten by hounds, when of courſe we hear no more of them; ſo that when they come to be inquired after, they are either carefully kept as ſtallions, or nothing is known about them. And as moſt of the ſtallions reach a good age, and ſome a great one, *ergo*, it is preſumed, that moſt race-horſes live as long as other horſes."

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NUMBER V.

ON WRESTLING.

THERE is a book on this subject, intituled, *The Inn Play, or Corniſh-Hugg Wreſtler, digeſted in a method which teacheth to break all Holds, and throw moſt falls, mathematically: Eaſy to be underſtood by all Gentlemen, &c. and of great uſe to ſuch who underſtand the ſmall-ſword in fencing; and by all Tradeſmen and Handicrafts, that have competent knowledge of the uſe of the Stilliards, Bar, Crow, Iron or Lever, with their Hypomochlions, Fulciments or Baits. By Sir Thomas Parkyns of Bunny, Baronet. London, printed for Thomas Weekes, at the White Hart in Weſtminſter Hall, and ſold by Humphry Wainwright, at Bunny, in Nottinghamſhire*, 1727.

There is little of any conſequence in this work, excepting the following obſervations:

"Therefore I adviſe all my ſcholars, never to exerciſe on a full ſtomach, but to take light liquids, of eaſy digeſtion, to ſupport nature, and maintain ſtrength only.

"I never could hear the *Norfolk out Play* much approven of, or the rending and tearing of waiſtcoats, kicking and breaking of ſhins, and rendering them ſo tender they could not endure to be rubbed; but the *Bedfordſhire Inn Play*, and the Corniſh cloſe hugg, are to be preferred.

"Though at the beginning of the preface, I take notice, that wreſtling was in vogue, great credit, eſtimation and reputation, in Martial the poet's days; wreſtling without all doubt is of greater antiquity, as appears, Geneſis xxxii. 24. *Jacob wreſtled with an angel;* whether

ther it was real, or corporal, or myſtical, in its ſignification, I leave Pool and the reſt of the divines to determine.

" *Qualifications of Wreſtlers.*—They muſt be of a middle ſize, athletic, full-breaſted, and broad-ſhouldered; for wind and ſtrength, brawny legged and armed, yet clear limbed. Terence' man, that has " *Corpus ſoli-* " *dum atq; ſucci plenum,*" is my promiſing ſcholar to do me credit, and be capable to ſerve his King and Country on occaſion, and defend his friend and ſelf from inſults.

" I receive no limber hams, no darling ſucking bottles, who muſt not riſe at midſummer till eleven of the clock, and that the fire has aired his room and clothes of his colliquative ſweats, raiſed by high ſauces, and ſpicy forced meats, where the cook does the office of the ſtomach, with the emetic tea-table, ſet out with bread and butters for breakfaſt: I'll ſcarce admit *a ſheep biter*, or eater of mutton; *none but beef-eaters will go down with me, who have robuſt, healthy and ſound bodies.*

" GALEN ſays, ' Tis not action, but the power to perform it, that proves a man in health.' *Vide* Crawford's Curſus Medicinæ, p. 7. And elſewhere, ' A natural diſpoſition of all the parts of the body, enabling it to perform the actions of life,' is health."

NUMBER VI.

ON FENCING.

Extract of a Letter from Henry Angelo, Eſq; of Bolton Row, May Fair. Dated London, October 19. 1806.

" FLATTERED as I am by the favour of your letter, I have only to regret the obſervations I have to make

have

have ſo ſmall a claim to your attention. I ſhall, however, be happy, if any thing I offer ſhall in the ſmalleſt degree contribute towards the elucidation of any part of ſo important a ſubject as that of Athletic Exerciſes. It appears to me, that the effect of the art of fencing, upon the human frame, has not been conſidered in the view which it deſerves. The reſult of the other athletic exerciſes, reſpecting which you have made ſuch extenſive inquiries, is their reſpective advantages of adding ſtrength to the body. But the queſtion is, how far will theſe, in their operations, tend to the promotion of health and longevity? Let us examine this point. Both by analogy and induction, it is found, that although all exerciſes ſtrengthen the body, and promote health, yet there are ſome more extenſive in their effects than others. On the one hand, the large muſcular arms of the blackſmith, the broad ſhoulders and thin legs of the drayman and waterman, the muſcular legs of chairmen, the arms and ſhoulders of pugiliſts, &c. have been remarked by every one. On the other hand, the feeble ſtate of the muſcular powers of mechanics, the contracted ſtate of their cheſts, and, in the great manufacturing towns, the ſhort duration of their lives, have not eſcaped obſervation. Now, all thoſe, who, from their ſeveral occupations, have an increaſe of muſcular ſtrength, no doubt will derive that increaſe, in proportion as thoſe muſcles have been exerciſed.

Let us therefore conſider the operation of the muſcular ſyſtem in fencing; with reſpect to its poſition, motion, and the reſult of ſuch poſition and motion upon the animal economy.

1*ſt*, The *poſitions* of the body in fencing, have for their object, Erectneſs, Firmneſs, and Balance; therefore the cheſt, neck, and ſhoulders, are placed in poſitions the moſt beneficial to health.

2*d*, The various *motions* of the arms and limbs, while the body ſtill maintains its erect poſition, not only confirms

firms ſuch poſitions, but by the continual exertion of the muſcles neceſſary to their reſpective motions, and more eſpecially thoſe of the thorax, they not only acquire vigorous ſtrength and tone, but in young people the bones of the thorax become in conſequence more enlarged.

As long, therefore, as the important functions of the thorax, viſcera, &c. can be aſſiſted by means of muſcular exertion, ſo long muſt fencing maintain its pre-eminence, with reſpect to its advantageous effects upon the human frame, and conſequently upon longevity. If it be granted, that large populous towns tend to decreaſe longevity, in proportion to their increaſe of population, (and from ſuch increaſe there will be leſs opportunity of invigorating the body by muſcular exerciſes), then, the more the beneficial effects of fencing are made known, the more will it tend to counteract thoſe pernicious effects of decreaſing longevity.

I have only to add, as a confirmation in part of what I have advanced, that the profeſſors of the art on the Continent, are remarkable for long life, and ſeveral inſtances of the kind have fallen within my notice in this country. My father attained the age of eighty-five, and continued erect, and to practiſe his art, till within three weeks of his death. Monſieur Mollard, who ſtill teaches at Woolwich, I have every reaſon to believe is near eighty. Fencing has been productive of the moſt ſalutary effects on conſumptive habits; many inſtances of which have fallen under my own obſervations. Among others, the ſon of Mr Heath, the celebrated engraver, had a conſumptive tendency, and occaſionally felt a pain in his cheſt, ſo as to prevent the free reſpiration. I adviſed his father to ſend him to me; he tried the effect of fencing for three months, and has ever ſince enjoyed his health. I can alſo mention another inſtance of the advantage derived from the exerciſe: the grandſon of a noble Duke, who was laſt year a ſcholar of mine, at Harrow School, had his right arm

arm very much contracted, from an accident. In a very few months, invigorated by fencing, it became ſtraight. I could bring forward many other proofs, but to ſtate them minutely would lead to the detail of particulars, the reſult of which would unneceſſarily treſpaſs upon your time."

N. B. *The following additional remarks were made by a Medical Friend.*

"*Fencing*, including the *Highland broad-ſword exerciſe*, has a very ſalutary influence on the body. By throwing the ſhoulders back, it expands the cheſt, and thereby aſſiſts the important functions of the thoracic viſcera. Indeed, all the muſcles of the body are, by this exertion, thrown into eaſy and agreeable action. Theſe conſiderations, combined with the graceful movement which it eſtabliſhes, as well as furniſhing the moſt elegant means of ſelf-defence, certainly render the art an object of conſiderable importance."

NUMBER VII.

On the Longevity of the Penſioners in Greenwich Hoſpital.

BEING convinced that much light would be thrown on the ſubjects of Health and Longevity, were accurate returns made from hoſpitals and other public inſtitutions, of the diet, age, and other particulars, regarding the perſons

ſons who reſided in them; I was thence led to apply to Greenwich, Chelſea and Kilmainham Hoſpitals for ſuch information: and it is with much pleaſure that I ſubjoin the following important facts, with regard to Greenwich Hoſpital, which Dr ROBERTSON, at the deſire of the reſpectable maſter of that moſt excellent inſtitution, (Lord Viſcount HOOD), tranſmitted to me.

I propoſe, firſt, to give an abſtract of the Tables as ſent by Dr Robertſon, and then to add ſuch obſervations as may occur on the reſults to be drawn from each of them reſpectively.

I. ENGLAND.

Age	Names of Pensioners upwards of 80 Years of Age.	If their Families were long lived.	How long in the King's Service.	Whether they lived in cold or warm climates.	If ever married. Years.	If in the habit of drinking freely.	If in the habit of using Tobacco freely.	The state of their Organs and mental Faculties.	State of their Teeth.
82	Peter Eager.	Father 94, father's uncle 102	14 years	Warm.	50	Very little.	Chews freely.	Rather dim-sighted. Otherwise good.	Very bad teeth.
82	Edward Collins.	Not remarkable.	36	Cold.	40	Very freely	Chews freely.	Very dim sighted. Otherwise good.	Middling teeth.
82	George Diffiny	Not remarkable.	20	Both.	30	Freely.	Chews freely.	Very dim sighted. Otherwise good.	Middling teeth.
83	William Wright	Father 100, mother 90.	50	Warm.	24	Freely.	Smokes freely.	Very hard of hearing.	Middling teeth.
90	Edward Skinner	Father 94.	25	Cold.	43	Moderate	Chews freely.	Very hard of hearing.	Bad teeth.
82	Jeffery Moore.	Cannot tell.	10	Cold.	22	Very little	Never used any.	Dim-sighted. Very infirm	Bad teeth.
87	Nath. Chapman.	Not remarkable.	15	Warm.	2	Moderate	Snuffs freely.	Dim sighted. Very infirm	Not a tooth left
89	John Hutchins.	Grandmr. 105	22	Mostly warm.	45	Moderate.	Chews freely.	Sight bad.	Not a tooth left.
94	Tho. Lansdown.	Not remarkable.	14	Mostly warm	22	Freely.	Chews freely.	Very dim sighted.	Middling teeth.
80	James Archer	Not remarkable	12	Mostly warm.	14	Freely.	Chews freely.	Very good.	Not a tooth left
8	Tho. Vaughan.	Not remarkable	14.	Mostly warm.	34	Freely.	Chews freely.	Quite blind. Otherwise good.	Not a tooth left.
80	John Carbery	Not remarkable	14	Mostly warm.	14	Freely.	Chews freely.	Dim-sighted.	Not a tooth left

I. ENGLAND—Continued.

Age.	Names of Pen sioners upwards of 80 Years of Age	If their Families were long lived.	How long in the King's Service.	Whether they lived in cold or warm cli-mates.	If ever marri-ed. Years.	If in the ha bit of drink-ing freely.	If in the habit of using Tobacco freely.	The state of their Organs, and mental Faculties.	State of their Teeth.
81	Isaac Rutter	Not remarkable.	21 years.	Moſtly warm.	40	Freely.	Smokes freely.	Very dim-ſighted. Other wiſe good.	Bad teeth.
81	James Patch.	Not remarkable	8	Moderate.	30	Freely	Chews freely.	Very infirm. Very dim-ſighted.	Bad teeth.
84	John Gullam.	Father 101, Grandfr. 106. Grandmr. 102.	20	Moſtly warm.	20	Freely.	Chews freely.	Rather dim-ſighted.	Bad teeth.
87	James Dawſon.	Grandfr. 110.	18	Moſtly warm.	40	Moderate.	Chews freely.	Very dim-ſighted. Very infirm.	Not a tooth left.
87	Francis Knight	Not remarkable.	17	Moſtly warm.	60	Freely	Chews freely.	Good ſight. Very g d	Not a tooth left.
85	Robert Toms.	Not remarkable.	32	Moſtly warm.	Never.	Freely.	Chews freely.	Very dim-ſighted. Other wiſe good	Bad teeth.
81	John Shuter.	Not remarkable.	14	Moderate.	45	Freely.	Chews freely.	Dim ſighted. Otherwiſe good.	Bad teeth.
83	John Coverdale.	Not remarkable.	18	Moſtly cold.	50	Freely.	Chews freely.	Very dim-ſighted. Very infirm.	Bad teeth.
86	John Lloyd.	Not remarkable.	19	Moderate.	40	Moderate.	Chews freely.	Keeps his bed. Very in firm. Very dim-ſighted	Bad teeth.
87	Frederick Huſſey.	Not remarkable.	20	Moſtly warm.	40	Freely.	Chews freely.	Very dim-ſighted. Me-mory bad.	Bad teeth.

I. ENGLAND—Continued.

Age.	Names of Pensioners upwards of 80 Years of Age.	If their Families were long lived.	How long in the King's Service.	Whether they lived in cold or warm Climates.	If ever married. Years.	If in the habit of drinking freely.	If in the habit of using Tobacco freely.	The state of their Organs and mental Faculties.	State of their Teeth.
81	William Brown.	Not remarkable.	15 years.	Moſtly warm.	5	Freely.	Snuffs freely.	Very deaf. Otherwiſe good.	Bad teeth.
80	Ed. Ferguſſon.	Not remarkable.	50	Moſtly warm.	15	Freely.	Snuffs freely.	Eye-ſight good. Very infirm.	Bad teeth.
80	William Lee.	Not remarkable.	20	Moſtly warm.	20	Freely.	Chews freely.	Not ſenſible.	Bad teeth.
81	Will. Gammon.	Not remarkable.	30	Moſtly warm	35	Freely.	Chews freely.	Eye-ſight good.	Bad teeth.
82	Thomas Griſley.	Not remarkable.	21	Moſtly cold.	50	Freely.	Chews freely.	Eye-ſight good.	Bad teeth.
82	John Mager.	Grandfather 92.	36	Moſtly cold.	Never.	Moderate.	Not any.	Eye-ſight very good. Very infirm.	Good teeth.
82	John Biggs.	Grandfather 90, Father 78.	34	Moſtly warm.	9 mos.	Moderate.	Chews moderate.	Very good.	Bad teeth.
84	John Wellers.	Grandfather 97. Uncle 98.	30	Moſtly warm.	33	Freely.	Chews freely.	Rather dim-ſighted. Very infirm.	Bad teeth.
84	William Smith.	Not remarkable.	3	Moderate.	30	Freely.	Chews freely.	Very good.	Bad teeth.
85	Robert Padgett.	Not remarkable.	7	Moderate.	40	Freely.	Snuffs freely.	Very good.	Middling teeth.
85	Thomas Fowler	Not remarkable.	21	Moſtly cold.	Never.	Moderate.	Not any.	Very dim-ſighted. Otherwiſe good.	Very bad teeth.

I. ENGLAND—Continued.

Age.	Names of Pensioners upwards of 80 years of age.	If their Families were long lived.	How long in the King's Service	Whether they lived in cold or warm Climates.	If ever married. Years	If in the habit of drinking freely.	If in the habit of using Tobacco freely.	The state of their Organs and mental Faculties.	State of their Teeth.
86	W. Rowelington	Not remarkable.	56 years	Moſtly warm.	20	Freely.	Chews freely.	Very good.	Good teeth.
94	John Garvis.	Uncle 98.	20	Moderate.	40	Moderate.	Snuffs freely.	Very dim ſighted. Very infirm.	Not a tooth left
82	John Beaves.	Grandfather 90.	26	Moſtly warm.	35	Freely.	Not any.	Very hard of hearing.	Middling teeth.
86	Henry Hill.	Father 90.	25	Moſtly warm.	Upwds. of 30	Freely.	Not any.	Very good.	Middling teeth.
84	Robert Griffiths.	Not remarkable	30	Moſtly warm.	Never	Moderate.	Chews freely.	Very dim-ſighted, and deaf.	Bad teeth.
80	Iſaac Smith.	Not remarkable.	20	Moſtly warm.	45	Moderate.	Never uſed any.	Dim-ſighted. Otherwiſe very good.	Very bad teeth
82	John Harford.	Grandmo. 102.	28	Moderate.	3	Moderate.	Chews freely.	Good.	Very bad teeth.
80	Tho. Griffiths.	Father 88.	27	Moderate.	Never.	Freely.	Moderate.	Very good.	None for 20 yrs.
80	William Jeffrey.	Not remarkable.	15	Moſtly warm	52	Moderate.	Chews freely.	Very good.	Bad teeth.
81	John Webb.	Grandfather 80.	48	Moſtly warm.	30	Moderate.	Chews freely.	Very deaf. Otherwiſe good.	Bad teeth.
81	William Durdon	Mother 85.	23	Moderate.	12	Moderate.	Not any.	Rather dim-ſighted, rather deaf.	Middling teeth.

Age.	Names of Pensioners upwards of 80 Years of Age.	If their Families were long lived.	How long in the King's Service.	Whether they lived in cold or warm climates.	If ever married. Years.	If in the habit of drinking freely.	If in the habit of using Tobacco freely.	The state of their Organs and mental Faculties.	State of their Teeth.
80	John Plant.	Uncle 86.	20 years.	Moderate.	36	Very mod.	Not any.	Very deaf.	Bad teeth.
82	Stephen Haffer.	Not remarkable.	24	Moftly warm.	49	Very moderate.	Not any.	Rather dim-fighted. Otherwife very good.	Very bad teeth.
81	James Godler.	Not remarkable.	21	Moftly cold.	22	Moderate.	Not any.	Dim-fighted. Otherwife very good.	Bad teeth.
90	Thomas Haken.	Grandfather and mother each upwards of 100.	30	Moftly cold.	11	Moderate.	Chews moderate.	Dim-fighted, and deaf.	Middling teeth.
80	James Dempfy.	Not remarkable	22	Moftly warm.	40	Moderate.	Not any.	Rather dim-fighted.	Very bad teeth.
80	Alex. Cooper.	Grandfather 107.	32	Moftly warm.	Never.	Moderate.	Not any.	Very good.	Not a tooth left
80	Emml. Caryrefs	Mother 84.	12	Moftly cold.	36	Moderate.	Not any.	Very good.	Bad teeth.
82	Robert Martin.	Not remarkable	30	Moftly warm.	30	Moderate.	Not any.	Very good.	Very bad teeth
84	Henry Pike.	Aunt 101. Uncle 99.	24	Moftly warm.	40	Moderate.	Very moderate.	Pretty good.	Bad teeth.
80	John Rogers.	Grandfather 98.	14	Moderate.	50	Freely.	Chews freely.	Sight dim. Otherwife pretty good.	Not one left.
83	John Hagard.	Not remarkable	16	Moderate.	49	Freely.	Chews freely.	Sight dim. Good appetite	Not one left.

II. SCOTLAND.

Age.	Names of Penſioners upwards of 80 Years of Age.	If their Families were long lived.	How long in the King's Service.	Whether they lived in cold or warm Climates.	If ever married. Years.	If in the habit of drinking freely.	If in the habit of uſing Tobacco freely.	The ſtate of their Organs and mental Faculties.	State of their Teeth.
86	George Forbes.	Not remarkable.	18 years	Warm.	20	Freely.	Snuffs freely.	Very dim-ſighted. Hearing bad.	Bad teeth.
98	Dan. Macneal.	Not remarkable.	37	Cold.	22	Moderate	Chews freely.	Very hard of hearing, and blind of one eye.	Middling teeth.
8	Rob. Hannaway	Grandfather 104 Grandfather 109	21	Moſtly warm.	49	Moderate.	Snuffs freely.	Very deaf. Otherwiſe good.	Front teeth pretty good.
95	John Jackſon.	Father 100.	19	Moſtly cold.	50	Freely.	Smokes freely.	Very ſhort of breath.	Not a tooth left.
90	J. Macpearſon	Not remarkable.	22	Moſtly warm.	22	Freely.	Smokes freely.	Very good.	Not a tooth left.
85	Adam Malcum.	Not remarkable.	12	Moſtly warm.	14	Freely.	Chews freely.	Dim ſighted and palſy.	Not a tooth left
86	P. Richardſon.	Mother 98.	22	Moderate.	Never.	Freely.	Chews freely.	Palſy in his head.	Not a tooth left
86	Thomas Cooper	Not remarkable.	24	Moſtly warm.	11	Very little.	Chews freely.	Sight pretty good. Good appetite.	Bad teeth.
94	Alex. Forbes.	Not remarkable.	42	Moderate.	42	Moderate.	Smokes freely.	Rather dim-ſighted. Otherwiſe good.	Bad teeth.
95	John Welch.	Not remarkable.	29	Moſtly warm.	Never.	Freely.	Chews freely.	Very good.	Not a tooth left
95	R. Caldwell.	Not remarkable	14	Moderate.	Never.	Freely.	Chews freely.	Very dim-ſighted. Otherwiſe good.	Bad teeth.

II. SCOTLAND—Continued.

Age.	*Names of Penſioners upwards of 80 years of age.*	*If their Families were long lived.*	*How long in the King's Service.*	*Whether they lived in cold or warm Climates.*	*If ever married* Years.	*If in the habit of drinking freely.*	*If in the habit of uſing Tobacco freely.*	*The ſtate of their Organs and mental Faulties.*	*State of their Teeth.*
89	George Taylor.	Not remarkable.	33 years.	Moſtly warm.	Never.	Freely.	Chews freely.	Blind of one eye. Otherwiſe good.	Bad teeth.
80	John Writt.	Grandfather 100 Grandmother 99	25	Moſtly warm.	7	Moderate.	Not any.	Rather dim-ſighted. Rheumatiſm. Very bad.	Bad teeth.
83	James Hillhouſe.	Mother 85.	20	Moſtly warm	17	Moderate.	Very freely.	Rather dim-ſighted.	Not one left.
82	N Macnicholl.	Not remarkable	32	Moſtly warm.	6	Moderate	Not any.	Palſied upwards of 20 yrs	Bad teeth.
81	Chas. Mathews	Grandfather 100.	50	Moderate.	52	Moderate.	Not any.	Dim ſighted.	Middling teeth.
83	David Smith.	Grandfather 103.	14	Moderate.	20	Freely.	Not any.	Very good.	Bad teeth.
80	John Keith.	Not remarkable.	11	Moderate.	39	Moderate.	Chews moderate.	Sight dim. Otherwiſe good.	Bad teeth.

III. IRELAND.

Age.	Names of Pensioners upwards of 80 Years of Age.	If their Families were long lived.	How long in the King's Service.	Whether they lived in cold or warm climates.	If ever married. Years	If in the habit of drinking freely.	If in the habit of using Tobacco freely.	The state of their Organs and mental Faculties.	State of their Teeth.
102	John Moore.	Grandfather 114, Father 105.	31 years	Moſtly cold.	60	Pretty freely.	Chews freely.	Rather dim-ſighted, 4 new teeth, 3 loſt.	Bad teeth.
91	Daniel Coughlan.	Not remarkable.	30	Moſtly warm.	40	Moderate	Snuffs freely.	Very good.	Good teeth.
83	John Blackwell.	Grandmr. 105.	16	Both.	60	Freely.	Snuffs freely.	Very infirm.	Not a tooth left.
84	William Lennel.	Not remarkable.	32	Moſtly warm.	20	Freely.	Chews freely.	Dim-ſighted. Very ſhort breath.	Bad teeth.
87	Rich. Maddox.	Not remarkable.	60	Moſtly warm.	60	Moderate.	Snuffs freely.	Dim-ſighted. Otherwiſe good.	Bad teeth.
90	John Bradley.	Not remarkable.	24	Moſtly warm.	Never.	Moderate.	Chews freely.	Dim-ſighted.	Bad teeth.
95	John Cummings	Not remarkable.	25	Moſtly warm.	35	Freely.	Chews freely.	Blind of one eye. Otherwiſe good.	Bad teeth.
83	Wm. Hunter.	Not remarkable.	30	Moſtly warm	Never.	Freely.	Snuffs freely.	Very dim-ſighted. Very ſhort of breath.	Pretty good teeth.
80	Thos. Kindred.	Grandfather 94.	32	Moſtly cold.	52	Freely.	Chews freely.	Very dim-ſighted. Very infirm.	Bad teeth.
90	Owen Murray.	Grandfather 130, Father 100.	40	Moſtly warm.	16	Freely.	Chews freely.	Very dim-ſighted. Otherwiſe very good.	Bad teeth.

III. IRELAND—Continued.

Age.	*Names of Penſioners upwards of 80 years of age.*	*If their Families were long lived.*	*How long in the King's Service.*	*Whether they lived in cold or warm Climates.*	*If ever married.* Years.	*If in the habit of drinking freely.*	*If in the habit of uſing Tobacco freely.*	*The ſtate of their Organs and mental Faculties.*	*State of their Teeth.*
88	Tub. Hunter.	Father 100, Aunt 124.	11 years	Moſtly warm.	50	Freely.	Chews and ſnuff freely.	Sight ſtrong. Appetite good.	Very bad teeth.
80	G. Weneman.	Grandmor. 105, Grandfar. 108.	25	Moſtly warm.	30	Very freely.	Chews freely.	Very good.	Very bad teeth.
82	Edward Smith.	Granduncle 109	12	Moderate.	60	Moderate.	Very freely.	Very good.	Bad teeth.
83	Joſeph Bulger.	Father 90.	20	Moderate.	40	Moderate.	Chews freely.	Pretty good.	Bad teeth.
80	James Riely.	Not remarkable	30	Moſtly warm.	Never.	Freely.	Chews freely.	Sight dim. Otherwiſe good.	Pretty good.

IV. FOREIGN.

Age.	*Names of Penſioners upwards of 80 Years of Age.*	*If their Families were long lived.*	*How long in the King's Service.*	*Whether they lived in cold or warm Climates.*	*If ever married.* Years.	*If in the habit of drinking freely.*	*If in the habit of uſing Tobacco freely.*	*The ſtate of their Organs, and mental Faculties.*	*State of their Teeth.*
85	Rich. Oldſton. *(Norway)*	Not remarkable.	32 years.	Cold.	60	Moderate.	Never uſed any	Middling eye-ſight. Hard of hearing.	Bad teeth.
82	Robert Pottle. *Newfoundland.*	Grandmr. 118.	24	Moſtly cold.	26	Moderate.	Chews freely.	Dim-ſighted. Otherwiſe good.	Not a tooth left.
80	Francis Hopkins *(America)*	Not remarkable.	18	Moſtly warm.	Never.	Moderate.	Chews freely.	Very good.	Bad teeth.
80	Henry Richards. *(Philadelphia)*	Does not know	32	Moſtly warm.	Never.	Very freely	Chews freely.	Rather deaf.	Bad teeth.
87	John Hadden. *(S. America.)*	Grandfr. 105.	48	Moſtly warm.	Never.	Moderate.	Chews freely.	Very good.	Bad teeth.
94	Paul Blank. *(New York.)*	Father 99, Mother 105.	65	Moſtly warm.	42	Freely.	Very freely from 10 years old	Very good.	Not a tooth theſe 20 years laſt paſt
80	Wm. Anderſon. *(Sweden.)*	Father 101. Mother 100.	22	Moderate.	7	Moderate	Chews freely.	Blind. Otherwiſe very good	Middling teeth.
81	John De Camp. *(France)*	Granduncle 95.	25	Moderate.	10	Moderate.	Snuffs freely.	Hard of hearing. Otherwiſe good.	Bad teeth.

Obſervations on the above Table.

Dr JAMESON, formerly of Bloomſbury-Place, London, and now of Cheltenham, has made the following remarks on the preceding table:

"Dr Robertſon certainly deſerves much praiſe for his attention in tranſmitting ſo particular a ſtatement of the longevity of Greenwich Hoſpital; and if ſomething ſimilar could be procured from other public inſtitutions in Great Britain and Ireland, it would not be difficult to form an arrangement of facts, that would afford important conluſions concerning the lives of mankind.

"The Table communicated by Dr Robertſon favours an opinion, that the watery element is not unfriendly to the human frame, eſpecially when it is aided, in advanced life, by the comforts of Greenwich Hoſpital.

"The liſt of ninety-ſix men in that hoſpital ſtill alive, in extreme old age, is uncommonly great; and it appears from the table, that there is one man living above a hundred years old, and thirteen above ninety years of age.

"It alſo appears, that the proportion from the three kingdoms is as follows:

England,	55
Scotland,	18
Ireland,	15
Foreigners,	8
Total,	96

"That

"That one half belonged to aged families, many of whom had both parents very old.

"That more than two-thirds had been upwards of twenty years in the King's ſervice, and in various climates.

"That they were almoſt all married, and four of them after eighty years of age.

"That they almoſt all uſed tobacco, and moſt of them acknowledged the habit of drinking freely.

"That the parts of the human body which had moſt generally failed, were the teeth. Some of them had no teeth for twenty years, and fourteen only had good teeth.

"That the organ of viſion was impaired in about one half, and the organ of hearing in about a fifth part of them."

As Dr Robertſon propoſes publiſhing a new edition of his intereſting work on the Diſeaſes incident to Seamen, it was unneceſſary to touch upon that branch of the inquiry. He has very obligingly, however, communicated the following additional obſervations, connected with the ſubject of longevity in general.

1. The number of in-penſioners being 2410, and the number of thoſe who are from eighty years of age and upwards being ninety-ſix; the proportion of the aged to the whole is only as $\frac{1}{90}\frac{6}{0}$ leſs than $\frac{1}{25}$.

2. Some uſe tobacco for particular complaints, which they think are relieved by the uſe of it, or uſe ſnuff; and the reſt ſay they cannot do without it.

3. John Moore, (the oldeſt man in the houſe), ſays, that he has had four new FORE teeth within theſe five years; one of which he has loſt he knows not how. This is commonly accounted a great mark of old age.

4. The proportion of aged mariners is $\frac{12}{96}$, or $\frac{1}{8}$ of the whole number of perſons above eighty years of age in the hoſpital.

5. The number of out-penſioners is about 2500, to whoſe ages when they were admitted, the number of years they have been on the liſt being added, it appears there are only twenty-three from eighty years of age and upwards; a ſufficient proof of the great attention paid to the health of the in-penſioners at this excellent inſtitution.

6. The number of ruptured men among the in-penſioners, on the 3d of May, was 161, or $\frac{1}{15}$, the number being 2410. Among the out-penſioners, amounting to 2500, the number was only about 50, or nearly $\frac{1}{40}$.

ROYAL

ROYAL HOSPITAL AT GREENWICH.

Deaths of Penſioners from 1ſt January 1782, to the 31ſt December 1798, inclusive, the Complement being 2350.

Year.	*January.*	*February.*	*March.*	*April.*	*May.*	*June.*	*July.*	*Auguſt.*	*September.*	*October.*	*November.*	*December.*	*Number in each year.*
1782	16	19	15	21	24	31	18	16	16	16	17	19	228
—83	18	15	17	14	12	17	13	15	16	17	15	19	188
—84	17	25	21	25	22	14	13	6	6	10	10	17	186
—85	20	16	14	16	14	18	21	19	15	15	10	17	195
—86	11	20	20	12	13	20	8	18	15	17	24	8	186
—87	36	14	12	20	11	16	14	11	14	16	27	21	212
—88	13	15	22	20	13	11	16	15	15	14	12	26	192
—89	27	23	15	18	16	14	15	13	18	21	12	11	203
—90	15	12	10	14	22	11	15	21	10	13	21	15	179
—91	18	19	18	20	22	25	21	14	12	16	13	20	218
—92	21	15	24	11	14	16	13	12	12	13	17	20	188
—93	23	15	17	10	19	8	14	11	13	17	15	16	178
—94	33	15	13	16	14	17	16	14	19	13	13	26	209
—95	32	27	45	24	24	15	15	12	18	14	11	11	248
—96	19	13	10	23	17	12	8	13	10	13	12	23	173
—97	14	25	13	19	26	20	17	9	13	20	23	21	220
—98	18	21	25	20	20	17	15	16	17	14	15	24	222
Total	351	309	311	303	303	282	252	235	239	259	267	314	17)3425
													$201\frac{8}{17}$

ROYAL

ROYAL HOSPITAL AT GREENWICH.

Deaths of Penſioners from 1ſt January 1799, *to the* 31ſt *Decemblr* 1801, *incluſive, the Complement being* 2410.

Year.	*January.*	*February.*	*March.*	*April.*	*May.*	*June.*	*July.*	*Auguſt.*	*September.*	*October.*	*November.*	*December.*	*Number in each year.*
1799	23	20	23	23	36	16	12	11	20	14	12	26	236
1800	25	19	17	19	8	15	7	15	26	23	19	15	208
1801	18	9	15	20	9	15	11	15	16	13	16	17	174
Total	66	48	55	62	53	46	30	41	62	50	47	58	3)618
													206

The following obſervations have occurred to Dr Jameſon on the two preceding tables:

"That during the ſpace of twenty years, the number of annual deaths was very ſimilar, varying very little in any year, or in any month of theſe years. And, as it appears no uncommon incident occurred, during that time, to alter the natural order, we have a tolerable certain eſtimate, which may be ſaid to be 203 annual deaths out of 2400 penſioners.

"That thoſe men who were moſtly in advanced years died in greateſt number in the three winter months, reckoning December the firſt; and in the ſmalleſt proportion, in the three ſummer months, reckoning June the firſt; and that the ſpring was more mortal than autumn.

Viz. From November till March 1146.
— June 1087.
— Sept. 886.
— Dec. 924.

TABLE

TABLE OF THE DIET AT GREENWICH HOSPITAL.

Days.	Bread. lb.	Beer. quarts.	Beef. lb.	Mutton. lb.	Butter. lb.	Cheese. lb.	Peaſe. pints.
Sunday	1	2	—	1	—	$\frac{1}{4}$	—
Monday	1	2	1	—	—	$\frac{1}{4}$	—
Tueſday	1	2	—	1	—	$\frac{1}{4}$	—
Wedneſday	1	2	—	—	$\frac{1}{16}$	$\frac{1}{4}$	$\frac{1}{2}$
Thurſday	1	2	1	—	—	$\frac{1}{4}$	—
Friday	1	2	—	—	$\frac{1}{16}$	$\frac{1}{4}$	$\frac{1}{2}$
Saturday	1	2	1	—	—	$\frac{1}{4}$	—
Total *per* week	7	14	3	2	$\frac{2}{16}$	$2\frac{1}{4}$	1

Broth is made of the meat.

The diet of the ſick varies at the diſcretion of the phyſician.

It appears by the Table of Diet, that the allowance is well calculated for the purpoſes of health, and very much reſembles the victualling of his Majeſty's Navy, two banian days in the week.—The proportions of animal and vegetable food are equally balanced.

NUM-

NUMBER VIII.

RETURN of Penſioners upwards of Eighty Years of Age, in the Royal Hoſpital for Invalid Soldiers at Kilmainham in Ireland.

I. IRELAND.

Age.	*Names of Penſioners upwards of 80 years of age.*	*If their Families were long lived.*	*How long in the King's Service.*	*Whether they lived in cold or warm Climates.*	*If ever married.* Years.	*If in the habit of drinking freely.*	*If in the habit of uſing Tobacco freely.*	*The ſtate of their Organs and mental Faculties.*	*State of their Teeth.*
83	John Johnſton	Not remarkable	26 years	Cold.	33	Moderate.	Snuffs and ſmokes.	Dim-ſighted, and hard of hearing.	Middling good teeth.
83	James Hamilton	Grandfather 80.	37	Cold.	49	Freely.	Snuffs freely.	Very good.	Bad teeth.
85	Francis Mankin.	Grandfather 98.	31	Cold.	41	Freely.	Snuffs freely.	Very good.	Seven teeth left.
84	John M'Cowen.	Not remarkable	7	Cold.	10	Moderate.	Chews freely.	Dim-ſighted, and hard of hearing.	Middling good teeth.
88	M. Tollerton.	Not remarkable.	26	Cold.	40	Freely.	Smokes freely.	Very good.	Good teeth.

I. IRELAND—Continued.

Age	Names of Pensioners upwards of 80 Years of Age.	If their Families were long lived.	How long in the King's Service.	Whether they lived in cold or warm climates.	If ever married. Years	If in the habit of drinking freely.	If in the habit of using Tobacco freely.	The state of their Organs and mental Faculties.	State of their Teeth.
82	Wm. Harburn.	Grandfather 90.	25 years.	Cold.	40	Moderate.	Smokes freely.	Dim-sighted, and hard of hearing.	Two teeth left.
86	Roger Connolly.	Father 80.	26	Cold.	32	Moderate.	None.	Very good.	Middling good teeth.
82	John Campbell.	Grandfather 90.	26	Cold.	60	Moderate.	Chews freely.	Very good.	Very good.
84	William Marlow.	Grandmor. 90.	23	Cold.	15	Freely.	Chews freely.	Dim sighted. Otherwise good.	Four teeth left.
82	John Macmikin.	Not remarkable.	25	Cold.	45	Moderate.	Snuffs & chews	Very good.	Bad teeth.
82	William Clarke.	Grandfather 97.	20	Cold.	40	Moderate.	Snuffs freely.	Very good.	Bad teeth
81	Edward Leary.	Not remarkable.	24	Cold.	20	Moderate.	Smokes & chews	Very good.	Bad teeth.
81	John Gregory.	Grandfather 85.	20	Cold.	56	Moderate.	Smokes & chews	Very good.	Middling good teeth.
81	John Conn.	Grandfather 84.	20	Cold.	48	Moderate.	Snuffs freely.	Very good.	Middling good teeth.
87	Richard Mann.	Grandmor. 100.	37	Cold.	37	Moderate.	Chews freely.	Very good.	Bad teeth.

II. SCOTLAND.

Age.	Names of Penſioners upwards of 80 Years of Age.	If their Families were long lived.	How long in the King's Service.	Whether they lived in cold or warm climates.	If ever married. Years.	If in the habit of drinking freely.	If in the habit of uſing Tobacco freely.	The ſtate of their Organs and mental Faculties.	State of their Teeth.
97	Don. Macmillen	Father 80.	35 years	Cold.	46	Moderate	Chews freely	Very good.	Five teeth left.
84	George Reid.	Not remarkable.	20	Cold.	40	Moderate.	Chews freely.	Dim-ſighted, and hard of hearing.	Six teeth left.
81	James Tulloch	Not remarkable.	21	Cold & warm	12	Moderate.	Chews freely.	Very good.	Middling good teeth.
81	Collin Robiſon.	Grandfather 90.	41	Cold & warm.	36	Moderate.	Snuffs freely.	Very good.	Good teeth.
83	William Brown	Not remarkable.	19	Cold.	36	Moderate	Snuffs freely.	Very good.	Middling good teeth.
82	Wm. Mallies.	Not remarkable.	23	Cold & warm	50	Moderate.	Smokes & ſnuffs.	Dim ſighted, and hard of hearing.	Middling good teeth.
92	Don. Macdonald	Father 102.	32	Cold.	33	Freely.	Snuffs freely.	Dim-ſighted. Otherwiſe good.	Bad teeth.
81	John Cummings	Not remarkable.	33	Cold & warm.	20	Moderate.	Smokes freely.	Dim-ſighted, and hard of hearing.	Not a tooth left.
82	Alex. Mackinzie.	Not remarkable.	23	Cold.	21	Freely.	Chews freely.	Very good.	Middling good teeth.

I. ENGLAND.

Age.	Names of Pensioners upwards of 80 years of age.	If their Families were long lived.	How long in the King's Service.	Whether they lived in cold or warm Climates.	If ever married. Years.	If in the habit of drinking freely.	If in the habit of using Tobacco freely.	The state of their Organs and mental Faculties.	State of their Teeth.
82	John Bismore.	Father 90.	24 years.	Cold.	34	Moderate.	Chews freely.	Very good.	Middling good teeth.
82	Richard Niblet.	Grandfather 102	21	Cold.	43	Moderate.	Snuffs freely.	Very good.	One tooth left.
81	Thomas Combs.	Not remarkable.	20	Cold.	2	Moderate.	Snuffs & smokes.	Very good.	Bad teeth.
86	Hugh Escot.	Not remarkable.	32	Cold.	39	Freely.	Snuffs freely.	Very infirm. Very dim-sighted.	One tooth left.
84	Thomas Taylor	Not remarkable.	15	Cold.	35	Freely.	Smokes freely.	Very good.	Four teeth left.
81	Benjamin Grubb.	Not remarkable.	22	Cold.	41	Freely.	Smokes freely.	Dim-sighted, and hard of hearing.	Not a tooth left.
81	Edward Pattman.	Not remarkable.	37	Cold.	49	Freely.	Snuffs freely.	Very good.	Five teeth left.

Dublin, July 5. 1802.

N. B. Three men died in the House some time back, Hugh Cameron, aged 103; William Baxter, aged 102, and Thomas Kennedy, aged 101 years.

Observations on the preceding Return.

It appears, from this Return, that the proportion of penſioners then living at Kilmainham Hoſpital, belonging to the three kingdoms, was as follows:

1. Ireland,	15
2. Scotland,	9
3. England,	7
Total,	31

In the whole liſt, there are but two above ninety years of age, and both theſe are natives of Scotland.

That fifteen of the number are deſcended from long-lived anceſtors, but that the families of the remaining ſixteen were not remarkable for their longevity.

That only three of the number have not been in his Majeſty's ſervice twenty years and upwards.

That they had been all married, and ſome of them above fifty years in the married ſtate.

That, with the exception of one, they were in the habit of uſing tobacco, and many of them freely.

That

That the teeth had very generally failed, at leaſt in the following proportion:

Not a tooth left,	2
Under eight teeth remaining,	9
Bad teeth,	7
Middling good teeth,	10
Good teeth,	2
Very good teeth,	1
Total,	31

That the organ of viſion was impaired, to the extent of about one-third, but that only ſeven had ſuffered in the organ of hearing.

That two-thirds of the number had their organs and mental faculties in a good ſtate.

On the whole, this return is rather favourable to the idea, that long life is not inconſiſtent with a comfortable ſtate of exiſtence; as the preſervation of the mental faculties, if not imbittered by diſeaſe, is the great object to be wiſhed for.

Obſervations on the Table, No. IX.

The preceding Table, which was procured with ſome difficulty, by means of that reſpectable and intelligent magiſtrate, P. COLQUHOUN, Eſq. contains a greater number of aged perſons than in any liſt hitherto publiſhed. Amongſt the facts thence to be deduced, the following merit particular attention:

Of 471 aged perſons, only twenty-nine exceed ninety years of age, and five reach beyond 100. The returns regarding the latter were as follows:

Name.	*Place of Birth.*	*Age.*	*If their Anceſtors were long lived.*	*If ever married.*	*If in the habit of drinking freely.*	*If in the habit of uſing Tobacco freely.*	*The ſtate of their Organs, and mental Faculties.*	*State of their Teeth.*
Mary Connel.	Weſtmeath. *(Ireland.)*	101	Mother 100, Father 60.	Married and had ſeveral children.	No.	Takes ſnuff.	Retains her ſight and faculties, takes air and exerciſe, and performs houſehold offices.	All decayed.
Eliz. Shirley.	London.	100	Not long lived.	Married.	No.	No.	Very defective and bed-ridden.	None.
Sarah Lieceſter.	Sunning-Hill.	100	Long lived.	Married.	No.	No.	Infirm.	Loſt.
Richard Coulter.	Unknown.	101	No recollection.	Thrice married.	Has been uſed to drink hard.	Never uſed.	Deaf, and infirm; eyes, good to read without ſpectacles.	None.
Mary Carey.	Ireland.	100	Not known.	Married.	Sober.		Quite perfect in regard to her ſenſes, but ſo weak that ſhe cannot walk about.	None.

Hence

Hence it appears, that the greater proportion of persons aged beyond 100, consists of females: that all of them have been married; and that every one of them have lost their teeth.

Above one-half of these persons were descended from long-lived ancestors: but, making a fair allowance for those respecting whom no returns were made, it would appear, that above one-third could not boast of any hereditary claims to longevity.

Of 471 persons above eighty, only 113 were males; and no less a number than 358 females; which strongly corroborates the general idea, that there are proportionably more old women than men.

The single are, to the married, in the proportion of 51 to 420.

From the table, it appears, that sobriety is not essential to longevity; though the proportion in favour of the temperate is about four to one.

It does not appear, from this table, that the use of tobacco is so prejudicial to health as is generally imagined, as no less a number than 181 persons out of 471, above eighty, have used it freely.

From this table, it would appear, that above one-half of persons above eighty become totally infirm in point of bodily strength, and lose the use of their mental faculties; and that, in regard to their teeth, in very great age, they become almost uniformly decayed.

On the whole, this table does not furnish any strong inducements to aspire to great longevity, unless accompanied with more comforts and advantages than old age generally possesses.

In

In the return from the Cripplegate Work-houſe, beſides the age of the paupers, their mode of living was returned, of which the following is a copy:

On Sunday, Boiled mutton and broth, and the beſt bread.
Monday, Butter, - - ditto.
Tueſday, Boiled beef, ditto, ditto.
Wedneſday, Cheeſe, - - ditto.
Thurſday, Boiled beef, ditto, ditto.
Friday, Butter, - - ditto.
Saturday, Boiled beef, - - ditto.

Milk-pottage for their breakfaſt. Perhaps it may be neceſſary to ſay what each has *per* day. That is as follows: 1 pint milk-pottage; 12 ounces beſt bread; 1 pint of table-beer, at 19 s. *per* barrel; 6 ounces dreſſed meat, free from bone. Banyan days, 2 ounces butter, 4 ounces cheeſe.

On a meat-day, each perſon has a pint of broth, thickened with a proper quantity of oatmeal, which is very good after ſuch a quantity of meat has been boiled.—The employ of the poor: ſome pick rope-yarn, ſome ſpin flax for bed-ſacking, ſome wind cotton for tallow-chandlers, ſome work at the needle, &c.

From the Hamlet of Ratcliff, the following memorandum is annexed to the return:

About ſix months ago, died in this work-houſe, William Roberts, an idiot, aged 77. He was taken into the ſaid work-houſe in the year 1737, aged ten years, and continued there for the ſpace of ſixty-ſeven years, without leaving the houſe for a ſingle day.

NUM-

NUMBER X.

Obſervations on the means of Curing the Stone and Gravel.

HAY, in his "*Eſſay on Deformity*" ſays, That being of a conſumptive habit, he was alarmed, when young, with frequent ſpitting of blood, which made him abſtain from wine and all ſtrong liquors; but (*incidit in Scyllam cupiens vitare Carybdim*) by this he fell into another misfortune, and the ſtone was the conſequence of his drinking raw water. By care and perſeverance, however, he ſo far ſubdued the diſtemper, that he felt but little inconvenience from it. At the concluſion of his eſſay, he ſtates his caſe; the regimen he purſued; the effects thereof; and the concluſions he drew from his experience in this diſorder; which it may be proper here to inſert, as it may not otherwiſe fall into the hands of many medical men.

The Caſe.

For many years red ſand conſtantly came from me, without pain or inconvenience. About nine years ago, I began to be uneaſy, and before twelve months had paſſed, was ſo much out of order, that I could no longer ride; the motion of a coach grew inſupportable, and that of

of a chair or walking, was generally attended with bloody water.

The Regimen.

I took Mrs Stephen's medicine in the ſolid form, three ounces a day for about five years; when I changed it for the ſame quantity of Caſtile ſoap, which, about a year ſince, I reduced to two ounces, and lately to one ounce, with about a pint of lime-water mixed with milk; being willing to regain my liberty, as far as is conſiſtent with eaſe and ſafety. This regimen I have inceſſantly purſued, except ſome few days that I have purpoſely omitted it, to obſerve the conſequences of ſuch omiſſion.

The Effects.

Whilſt I purſue this regimen, I never diſcharge red ſand; whenever I omit it for a few days, I conſtantly do. By a ſteady perſeverance in it, my particular complaint has been gradually diminiſhed, and my health in general improved. I believe I could now ride, though I have not tried. I ſeldom feel any uneaſineſs in a coach; and when I do, it is inconſiderable, though ſometimes (but very rarely) it is attended with bloody water. And the motion of a chair, or walking, do not affect me. In ſhort, I have exchanged pain for eaſe, and miſery for comfort; and had it not been for this medicine, I ſhould not now have been alive to have told my ſtory.

The Concluſions.

Mr Hay draws the following concluſions, from his experience in this diſorder:

1. Mrs

1. Mrs Stephen's medicine, or Caſtile ſoap, are ſafe remedies; and three ounces may be taken every day, for years together, (and probably during life), without any ill conſequence.

2. The health in general will improve by their uſe; for, by their cleanſing quality, I imagine, they better prepare the ſtomach for digeſtion, and the inteſtines for chylification.

3. They are preventives of the ſtone; either by hindering the generation or formation of thoſe particles, of which it is compoſed, or by facilitating the diſcharge of them before concretion. And I am perſuaded, that, by taking them, perſons who have not that diſtemper, will be ſecured from it, and thoſe who have it, from growing worſe. And if, on leſſenning my quantity, I again find the appearance of red ſand, I will increaſe it again to a quantity ſufficient to prevent it.

4. They are lithontriptics: of this I have often had ocular proof; and the diſcharged fragments are ſoftened, and their parts more eaſily ſeparated.

5. They are lenitives, where the ſtone is not entirely diſcharged; ſo that when a complete cure is not obtained, eaſe may; as I have happily experienced. But from what cauſe this proceeds, let phyſicians inquire and determine.

He adds, That though many caſes may be unlike his own, yet he is perſuaded, that a regular uſe of this medicine, would, for the moſt part, be beneficial. He never altered his common diet on account of it, or the times of his meals, which were very irregular. He always took an ounce at a time; ſometimes before, ſometimes at, and ſometimes after meals: and ſometimes he made a kind

of meal of the medicine itſelf, with a glaſs of ſmall liquor of any ſort, and a little bread, which he always took with it. He generally took three ounces at proper intervals, and ſometimes at very ſhort ones. The medicine always agreed with him: he never felt it on his ſtomach, nor any other inconvenience from it; and he thought it his duty to omit no opportunity of publiſhing its virtues to the world *.

NUMBER XI.

Hints from Dr COVENTRY, *regarding the Cauſes of Apoplexy, Palſy, &c.*

WERE eight ounces of butcher-meat to be uſed by each individual daily, the rate of conſumption ſaid to take place, as already mentioned, in ſome Engliſh manufacturing towns, it would require fully more than 14,000,000 acres, (Engliſh meaſure), of good land, affording, as above calculated, ten ſtones avoirdupois of beef or mutton *per* acre yearly, to furniſh this quantity to each perſon in Great Britain, ſuppoſing their number to be about twelve millions. But it is curious,

* There are many other receipts for gravelly complaints. Some have recommended fifteen drops of the oil of turpentine, (*Chio* is the beſt), upon a lump of ſugar. This is alſo good for a ſtoppage of urine.

There is alſo a kind of ſhell in the brain of a whiting: twelve of theſe pounded in a mortar, and put into a glaſs of gin, for a doſe, has been found of uſe even to aged people.

rious though highly probable, that the ſame number of acres, of a ſimilar deſcription in reſpect to climate, ſoil, fertility and culture, would ſupport about three times that number of individuals, of mixed ages, were the inhabitants to live on the ſame proportion of animal and vegetable food which ſupports the common people and the huſbandry-labourers in Scotland; and I ſuppoſe four times that number, if they lived like the Chineſe at this day, who ſubſiſt chiefly on rice; or, like the ancient Romans, in the beginning of their republic, who lived much on beans, and ſoups of vetches, lentils, &c.; or, like our Scotch Highlanders, on oatmeal and potatoes; or like the poorer part of the Iriſh, chiefly on the latter article. It would be needleſs to give any further ſtatements or calculations, for ſuch, more or leſs ſtriking, are to be found in almoſt every publication on the late dearths. They all ſhew, abundantly well, how our deficient production may be accounted for; and they likewiſe tend to demonſtrate the truth of this ſimple poſition, That, as internal refinement and manufactures, trade and commerce, ſpread and abound, our want of land-produce will probably increaſe. This laſt is the more particularly hinted at, becauſe, from all accounts, it appears probable, that there is, as well as of corn, a growing deficiency of animal food in Great Britain.

In recapitulation, then, it need only be ſaid, that, as our iſland is of limited bounds, and as the ſame extent of ſurface will not go ſo far to ſupport the human race, as if the products of the vegetable kingdom were the ſource from which they collected their chief proviſions, ſo it muſt be evident, that if animal food ſhall ſtill go on to be much more uſed, a ſcarcity of corn may be the conſequence, and a train of inconveniences and evils may follow, which

are only yet beginning to be felt. They are, indeed, not felt, excepting when a bad or deficient crop, from the nature of the ſeaſons, renders more ſudden and ſtriking the effects of our ſpare produce: for I am inclined to think, that, till of late, in this country, the increaſed keep of live-ſtock, by our huſbandmen, has rather promoted agriculture and the growth of corn, by augmenting the quantity of our manure. This advantage has eſpecially occurred, in thoſe ſituations where, in a favourable climate and dry ſoil, lime or marl has been employed, and green crops have been raiſed for live-ſtock; which exertions in cultivation have increaſed not a little the quantity of food, both for man and beaſt, above what the ſame ground yielded in its former neglected ſtate. All, then, which is meant to be inſinuated is, that the late greatly extended and faſt ſpreading culture of graſs, may be overdone, and has likely already contributed ſomewhat to render the produce of corn not actually leſs than formerly, but proportionably ſo to our growing demands for it. If ever it ſhall, in future, happen, that the demand for, and price of, animal food become as great, and the profits of paſturage exceed as much thoſe of tillage as has occurred of late years (before 1795), the extent of arable land committed to graſs muſt ſtill become greater, and the ſupply of corn muſt be leſs; leaving the ſuſtenance afforded from the ſame quantity of ſurface likewiſe ſo much leſs, that a ſcarcity of food of every kind muſt thereby, ere long, be the inevitable conſequence.

Such a change in the condition of this country, a condition, however, to which it has been gradually tending for nearly a century paſt, would be a moſt unfortunate one indeed Unfortunate, becauſe it muſt be very difficult to ſtop its progreſs, or even to obviate its effects already felt.

It

It is, perhaps, ſome conſolation, that, in human affairs, any thing outrageouſly wrong, generally, in a ſhort time, receives correction,—carries, indeed, along with it the means of its own correction. When bread is dear, many families have little to ſpare on butcher-meat, or finer articles of proviſion; and as the former is invariably the preferable article of food, the prices of the latter, of courſe, fall; and thus the profits of paſturage come to be not only equalized, but to be exceeded by thoſe of tillage. Even lately, during the ſcarcities, we had not a cheaper ſubſtitute for a ſpare ſupply of bread than butcher-meat, excepting, perhaps, fiſh, which neither can be ſo generally obtained, nor is ſo generally reliſhed. The conſequences of ſuch circumſtances muſt obviouſly be a more extenſive tillage, and a diminiſhed paſturage for ſome future years, during which period corn may be cheaper, but meat, moſt likely, will be dearer. The beſt mode of proceeding, then, indeed the only one which the great body of the people are in a ſituation to adopt, is to eat animal food in a fuller proportion than uſual while they may; and, again, when good bread is in plenty, return to abſtemious habits, to a more vegetable diet*.

* A renovated frugality of this kind will be of more uſe to them than if they had it in their power, or were in the practice, to guzzle up all the dainty viands of the rich. *Mens ſana in corpore ſano* would then aſſuredly be theirs, and that too almoſt excluſively. Their neceſſary, but healthful daily exerciſe, would preſerve them from indigeſtion and the hip, low ſpirits, and all the tortures of the *malades imaginaires;* at the ſame time that their food, *leſs luxuriant, and more regularly and more frequently taken,* would keep them free from all riſk of being confounded by Apoplexy, or irreparably infected by its relation Palſy. What elſe, if I may be allowed to aſk, by the way, can be the cauſe why theſe frightful diſorders have increaſed ſo much of late years, eſpecially in this country, and why do they chiefly affect the rich and luxurious, while, in former times, they were ſcarcely known, and even in theſe days the loweſt ſuffer leaſt by them? Do

not the poorer and labouring classes eat vegetable food, which, though less nutritious, is yet less stimulant and heating, as some speak, and which, though less digestible, as some also allege, is not yet less adapted to the power of their vigorous stomachs; and do they not thence, and also by taking food at less distant and better divided intervals, and food at all times more nearly of the same sort, enjoy a better chance for health and long life, even with all their other hardships, than those in the fashionable world in Great Britain, who live very differently? I will not speak of those whom debauch destroys, whose "headachs nail them to a noon-day bed;" but I would like to know what chance that sober man has of health and long life, whose manner of living is after the following modern style, viz. Rising, perhaps, not too early, he eats some scraps of toast and butter, with tea, coffee or chocolate, and perhaps an egg; then goes out to walk, or on business, or perhaps divides the morning in a variety of useful and amusive, and, I shall suppose, altogether proper employments; and then does what? Take a meridian, a Scotch dram, cherry-brandy, Noyau, a glass of wine, or the like, which many do because they feel faintish, or like the bracing effect? No—he will not touch even soup or a Sandwich. He "tastes nothing before din-"ner." This he naturally relishes the better, because it is late. What next happens? When at length arrives the happy hour of dinner, at which, with his appetite whetted, his stomach being long before empty, and the circulation of his blood somewhat languid, as marked by his paleness, and complaints of chillness, (though the state of the weather is the common-place of a drawing-room, which all the fashionable world are feelingly concerned in); he sits down to cram, occasionally cherishing both his appetite and conviviality by glasses of wine; and perhaps, when all is done, swallowing a *liqueur*, a French covering for spirits? In the progress of feeding or ingurgitation, his solid food and drink take rapid effect; his languor wears off; his face brightens, and at length reddens, and there is a loose to swilling conviviality, till, perhaps, at eight or nine, or some later hour, the dining-room is relinquished for the drawing-room, coffee, and so forth. Now, the man I allude to is quite a sober man; he drinks his pint of wine, his bottle perhaps, or, instead of that, according to his taste, a tumbler or two of toddy. But, I would next ask, with the sternness of friendship for the human race, in the midst of all this modish enjoyment of long-deferred epicurism in eating and drinking, how stand the vital organs? Ay, there's the rub. Think for yourself; and, in the mean time, I shall submit to you my conjecture. From the long fast, from the languor, the languor confessedly in the case of many fashionable women approaching to faintishness, from the effect of cordials, a glass of wine, or so, (a common, I do not say an improper resource, before dinner, in so far as it supports the flagging circulation of the blood); and, from the paleness already mentioned, I have a right to conclude, with strong probability,

bility, that there is a want of fulneſs and of due action in all the blood-veſſels of the animal ſyſtem: and it requires little medical information to be aſſured, that in no part of our bodily fabric have irregularities in the circulation ſtronger and more certain effects, though ſuch may not be immediately perceived, than in the organic parts, and particularly in the brain, pervaded as it is, notwithſtanding its moſt curious and delicate conſtruction, with the moſt ſingularly large, and the moſt ſingularly minute and numerous veſſels, of any other organ of equal bulk. With ſuch a conformation of ours, is it not barely right, following our natural inclinations, unſeduced by faſhion, to take food when we have a deſire for it; and that deſire, in perſons of the middle age, will generally ariſe in about five hours from the laſt time of eating, after which period every healthy ſtomach previouſly filled with ordinary fare, ſuppoſe a mixture of vegetable and animal food, perhaps in the proportion of two-thirds of the former to one-third of the latter, will be found nearly empty, (as well-informed phyſicians have concluded, from experiments and obſervations, ſufficiently ſatisfactory I underſtand)? Is it not proper, in this way, to furniſh, in an equal ſtream, that ſalutary ſupply of nouriſhment which is neceſſary to fill our veins, ſuſtain our vigour, and replace the wearings in our frame? Is it not wrong to err, either by deficiency or exceſs, in this reſpect? It is not extremely fooliſh to be diſtending and torturing our ſtomach, by conſtantly drivelling and eating, and thereby to ſtop the proceſs of digeſtion, by mixing raw food and what is partly prepared together, occaſioning, in this way, crudities, and all the train of leſſer evils, which precede and accompany a ſtomach complaint, and take from the happineſs of thoſe whoſe god is their belly? Is it not, likewiſe, extremely fooliſh to go into the oppoſite error, and merely to faſt ſo long, as to leave the ſtomach in danger of digeſting itſelf, (a thing which the late Mr John Hunter, in London, ſurgeon-general to the army, ſuppoſed, from his diſſections, actually to take place after death, and probably, as ſome may conjecture, for want of food,—an opinion which you will perhaps reckon abſurd, and it very probably may be ſo, ſeeing the moſt abſurd opinions have been held even by the moſt celebrated in the learned profeſſion of medicine). But, firſt, to let all the veſſels carrying blood, and with it, or by it, the means of ſupporting perſpiration, &c. and of recruiting our daily waſte, become flaccid and weak, then all at once to gulp in a large quantity of animal food, rich in quality, readily digeſted, becauſe, as doctors ſpeak, already like our own fluids, and, for the ſame reaſon, highly nutritious, and ſtrongly ſtimulant, from its mode of preparation, the ſpiceries, and good drink altogether, and, in this manner, to fill them up with over rich matter too rapidly and too abundantly, inducing, in this way, a train of moſt ſerious evils? The ſupply of nouriſhment, by the old ſtyle of ſober living, is like the gentle emanation or flow of a fruitful ſtream, the pure waters of life, from a ſteady ſource;

but the other reſembles the troubled and irregular guſh, from an over-filled, leaky, and almoſt burſting reſervoir.

Men living on what is called ſimple food, that is, a dinner or ſupper of few diſhes, are as healthy, robuſt, and fat, even as thoſe who live more luxuriouſly; and it is therefore likely, that numerous diſhes being ſurrounded by new attractions, (in the ſame way as aſtronomers ſay each of the planets have their atmoſpheres), may do harm, by making a company forget themſelves, and eat too much. But the faſhionable ſtyle of living does harm chiefly, in my opinion, by the late time at which the principal diet is ſerved up, (the food is taken). Were the different articles ſwallowed down merely to produce a buſtle, and confound the ſtomach for a time, little harm would be done, and a leſſon of wiſdom might be learned; but more tremendous ills abide the determined votaries of modern faſhion. The veſſels of the head are among the firſt to feel the effects of the irregularity in the circulation I allude to. In ſome caſes, the minute extreme veſſels, from alternate relaxation, and over diſtention, loſe their vigour, and become liable to obſtructions, which, in an irritable ond feveriſh habit, ſeldom remove, but iſſue in nervous weakneſs, and palſy more or leſs ſuddenly ſupervening. In others, the larger blood-veſſels of the head relaxed firſt, and then thrown into a doubly hazardous ſtate of over-diſtention and over-action, are apt to give way at once, burſt, deluge one portion of the brain, and drain, perhaps, another, and thus to deſtroy, prematurely, the now literally ſenſeleſs victim of folly. Small as my medical knowledge, derived principally from obſervation, muſt be, I would ſeriouſly aſk every intelligent phyſician, and every attentive obſerver of what takes place around him, now, alas! too frequently, whether he can aſſign a better reaſon for the late numerous attacks of apoplexy and palſy, and that, too, in both ſexes? Theſe occur not, indeed, in both ſexes equally, becauſe more among gentlemen than ladies; and reaſonably ſo, becauſe the former are more expoſed to the prediſpoſing cauſes; but they have happened with ſufficient frequency of late years among the latter, to ſhew, that they are not, in every caſe, owing to the uſe of fermented, vinous, or ſpiritous liquors alone, but principally to ſome other cauſe. It conſiſts with my own knowledge, that there are, in proportion, ten farmers, who, each of them, drink double the quantity of ſtimulant liquors, (computing their ſtimulant power by the proportion of alcohol or pure ſpirit they contain), for every ſingle gentleman; and yet double the number of the latter ſuffer by apoplexy or palſy. Tell me the reaſon why it ſo happens? Is it not becauſe all hard-living country men and farmers, or manufacturers, and others among the lower ranks, though they drink hard, too hard often, even habitually, yet they dine *early*, and on a more vegetable diet. Their veins are filled at all times amply, and the occaſional overabundance, which is, however, a good deal counteracted by exerciſe, though it muſt do much detriment in the end,

end, yet it is leſs ſuddenly and fatally ruinous than the condition of irregular excitement and relaxation, of over-diſtention and flaccidity into which the apparently ſober part of the community fall, ſimply by late hours, and full, but few, meals, containing much animal food. The fluſh upon the countenance, after theſe late dinners, the noiſome garrulity, and new turn for frolic in the evenings, the hot and reſtleſs nights, the thirſty and ſqueamiſh mornings, the liſtleſs languid noons, the need of long faſting and of exerciſe, uſed ſolely on its own account, to prepare for dinner, which, for half an hour perhaps, reſtores them to themſelves, to manhood,—a ſlender ſatisfaction truly, to a rational being,—demonſtrates, in my opinion, beyond a doubt, that the preſent faſhion of genteel living induces, in its votaries and victims, every night a ſoft fever, not leſs deſtructive to health and comfort than the remittent of the ſickleſt clime, or the hectic in conſumptive habits, between which ſomewhere it ſeems to lie, participating of both diſorders, with this ſimple difference more, that, to all the conſuming ardours of a fever, there is added all the weakneſſes and ills to which the moſt nervous, or innervous, if you will, are tremblingly alive; and there ſhould be conſtantly ſuperadded, in ſuch circumſtances, for the purpoſe of preparation, if not amendment, '*Terrorum ille maximus, Lethi metus*,'—that worſt of fears, the dread of death.

NUMBER XII.

Hints on various Medical Subjects; by a Friend to Science. Preſented, with reſpect, to Sir JOHN SINCLAIR, Bart.

1ſt, THE communication Sir JOHN SINCLAIR honoured me with, of Mr Reid's caſe, accords with a report I had from a gentleman at Rhode Iſland, during my tour on the American Continent 1803, viz. Some years before, when the yellow fever raged in Philadelphia, it was generally believed, that tallow-chandlers, tanners,

tanners, and butchers, were exempted from the diſeaſe. While I practiſed at New York, during the fever 1803, a French phyſician informed me, that the French citizens, lately from the Weſt Indies, were not liable to infection; but my being neceſſarily much occupied, I could not perſonally inveſtigate the fact.

2*d*, Cold water is recommended as a drink, in fever caſes, by late European authors, of high reſpectability. But this ſame fluid uſually acted as an emetic in ſuch caſes as came before me of yellow fever. The exact ſtate of the heat of the patient, however, was not duly attended to in theſe caſes; and, it may be, the temperature denoted other treatment. The drinks I preſcribed in general, were wines, gratefully warm with ſpiceries *. A ſudden call for bread by the ſick, was a never-failing mortal ſymptom. So, when they expreſſed themſelves perfectly eaſy, was equally fatal; and ſuch as mentioned their fear of inſtant diſſolution, rarely recovered. The leaſt agitation, the getting up to ſtool, or make water, the irritation of the ſwarms of flies, or a coarſe pillow touching the face, &c. produced remarkable irritation in the highly debilitated ſtate of this dreadful malady. Moving the patient from bed into the vapour-bath †, (which, with the utmoſt diffidence,

* Few of the affluent in America are comparatively cut off by yellow fever, as they fly to the country. When I entered New York in the mail, numbers were eſcaping from the mortal ſtage; not one perſon was entering but myſelf.

The victims, therefore, were compoſed of thoſe whoſe poverty prevented eſcape, and laid them open to the debilitating cauſes of want, dejection, &c. Such people are addicted to the immoderate uſe of ardent ſpirits; and, in the remarkable proſtration of ſtrength, and general debility connected with yellow fever, finding wine ineffectual, I was obliged to preſcribe ſpiritous liquors.

† The application of vapor bath I preſcribed when the temperature of the body was very low, the ſkin cold and clammy.

diffidence, I preſume, is preferable to warm-bath in ſuch caſes), in which he ſat, ſeemed often to undo the beneficial effects, in conſequence of the fatigue. I therefore propoſed the following ſubſtitute *: A ſack was to be formed of oilſkin, long enough to admit the body of the patient, and ſufficiently wide to admit of a given quantity of vapour. This was to be kept in a cylindrical form, by hoops of whalebone, paſſed through loops affixed to the circumference of the ſack, which could be withdrawn at pleaſure, to render the ſack portable; an aperture, with a purſe mouth at the upper ſurface of the middle of the ſack, might admit a thermometer. The extremity of the feet was to be drawn together in the ſame purſe manner, to which a leather tube might be attached, the other end of the tube connected with a tea-kettle, or any luted veſſel, containing the fluid to be evaporated, when put on the fire; the other extremity of the ſack was to be drawn around the neck of the patient: thus the vapour would be confined. This ſack might be laid on a bed, the patient moved from his own, and gently ſlipped into the ſack, (or, indeed, it could be ſlipped over his head in a maſs, and when he was laid on his back, it could be drawn out towards his feet by the attendants, and the hoops inſerted afterwards into the loops; and without moving him from his own bed, the operation might be carried on without material fatigue to the patient; and the oilſkin being impervious, the bed would not be injured by the vapour). The patient thus receiving the influence of the vapour, in a

* The theory on which theſe phenomena depend are ſelf-evident. The laſt ſymptom often took place the firſt moment of ſenſible attack, the unhappy victim exclaiming, with agitation and indeſcribable horror, "I ſhall inſtantly die!" The anxiety of ſuch patients exhibited a mournful picture.

a lying poſture, muſt inſure every advantage required. Many improvements might be contrived. The one end of the tube might be fitted to an appropriate evaporating veſſel, to prevent the loſs of time in luting, and the ſack end of the tube, guarded by a metal mouth, would admit of drawing the purſe tightly around the tube.

3*d*, A lady at London, from a malformation of the pelvis, it was found, could not have a live child of the ordinary ſize. An eminent practitioner preſcribed the following mode of artificially rearing a ſmall child in the uterus, which might be adapted to the malformation: She was directed to take as little exerciſe as poſſible, reclining commonly, during the day, on a ſopha; and likewiſe to uſe a ſpare diet. Theſe two cauſes produced the intended effect. The event of this experiment was the birth of a girl, who was fourteen years of age when I received the information.

4*th*, I have known ſeveral patients ſuffer from fatal hæmorrhage, after tapping for dropſy. One of them was in the hand of one of the firſt practitioners in Europe. The lady who was the unhappy ſufferer in the laſt caſe, after the operation, was obſerved to ſink gradually. This increaſed for three days, and ſhe at laſt expired. On laying open the abdomen, it was found full of blood. In this, and other ſimilar caſes, the injury had been attributed to too large branches of the epigaſtric artery; but this is a very unlikely conjecture, as an artery of the ſize and dimenſion of the epigaſtric rarely ſends off a branch ſo far as the point of operation, which would admit of fatal bleeding. I muſt regret, that a ſubject of ſo high importance to individuals, and ſo eaſily detected as theſe circumſtances are, by diſſection, ſhould (ſo far as I know) be ſtill undeſcribed, which ſhould occaſion another mode of practice, (now introduced), and put us on our guard how to proceed,

proceed, when the uſual mode is adopted, and the patient exhibits ſymptoms denoting internal bleeding. Several years ſince, I demonſtrated a veſſel, as large as the epigaſtric artery, exactly where the trochar is applied; and this diſtribution is probably the cauſe of fatal caſes; but an expert operator would, in ſuch a caſe, lay open the part, and prevent further danger, by applying ligatures.

I have known a raſh ignorant perſon propoſe performing the operation of tapping at the umbilicus. Where the ſuperior advantage of this propoſal is, I cannot find out. The danger I can ſay, from experience. In diſſecting a number of Ruſſians, in two, the umbilical vein was open, and as large as the mid-finger. Others, (in whom the ſtate of the liver was not my object of attention), might have been in the ſame condition, as the veins formed a *cul de ſac* behind the navel. A patient of this kind performed on muſt be in great danger, ſince a ligature might not ſucceed.

5th, Is the uſual manner of carrying children in the arm of a nurſe, or ſitting upright on the knees of its keeper, a proper poſture for infants? Should not they be carried in a horizontal poſture?

6th, Would it be adviſable, from the moment of birth, to allow infants to lie in a horizontal poſition, on a hard matraſs, (I mean by this, ſo well ſtuffed, as not to yield much to its weight, by which diſtortions might be occaſioned), watching and changing its poſitions, never handling it, (never dandling or heaving it in the air, as is the cuſtom of fooliſh women; that infants not only become habituated to this, but at laſt crave it, does not prove ſo much the propriety of the practice, as the pliableneſs of nature to habit of every kind)? Should infants be handled but in dreſſing, ſuckling, and cleaning them? Should they be allowed to creep on all-fours, without ſeducing them

them to an upright poſture, till they, of themſelves, gradually, and by imperceptible ſteps, walk?

6th, Should infants ſleep upon a pillow?

7th, Should infants uſe food warmer than their mother's milk?

8th, Should not they be prevented from ſipping teas, ardent liquors, &c.?

9th, In this unſteady climate, ſhould not they be accuſtomed to go as thinly clad as their conſtitution permits*? Should the ſyſtem be continually ſupplied *with plain*, but nouriſhing food?

NUMBER XIII.

Extract from FULLER'S "*Worthies of England*," *Folio Edition*, 1662. *County of Northumberland*, *p.* 309.

MACHELL VIVAN is a Scottiſh man by his birth; but becauſe beneficed in this country ſo many years, ſhall (by the reader's leave) paſs for an Engliſhman, ſo far as to be here inſerted. The rather, becauſe he will miniſter to the preſent and future ages juſt matter of admiration;

* When a child, the worſted ſtockings then uſed in winter, I recollect, were inſufferable to my feelings, and I do not believe they were neceſſary. I looked with anxiety for the moment when they ſhould be exchanged for thread. But ſtockings ſhould be ſparingly uſed; never in ſummer, and thread in winter, if neceſſary.

miration; as by the peruſing of the enſuing letter from my credible friend, well known in London, (where his ſurviving father was not long ſince the prime magiſtrate thereof), will appear.

"There is an acquaintance of mine, and a friend of yours, who certified me of your deſire of being ſatisfied of the truth of that relation I made concerning the old miniſter in the north. It fortuned, in my journey to Scotland, I lay at Alnwick, in Northumberland, one Sunday, by the way, and underſtanding, from the hoſt of the houſe where I lodged, that this miniſter lived within three miles of that place, I took my horſe after dinner, and rode thither to hear him preach, for my own ſatisfaction. I found him in the deſk, where he read unto us ſome part of the Common Prayer, ſome of holy David's Pſalms, and two chapters, one out of the Old, the other out of the New Teſtament, without the uſe of ſpectacles. The bible out of which he read the chapters was a very ſmall printed bible. He went afterwards into his pulpit, where he prayed and preached to us about an hour and a half. His text was, "Seek "you the kingdom of God, and all things ſhall be added "unto you." In my poor judgment, he made an excellent good ſermon, and went cleverly through, without the help of any notes. After ſermon, I went with him to his houſe, where I propoſed theſe ſeveral following queſtions to him: Whether it was true the book reported of him concerning his hair? Whether or no he had a new ſet of teeth come? Whether or no his eyeſight ever failed him? And whether, in any meaſure, he found his ſtrength renewed unto him? He anſwered me diſtinctly to all theſe; and told me, he underſtood the news-book reported his hair to become a dark brown again; but that is falſe.

He

He took his cap off, and ſhewed me it. It is come again like a child's, but rather flaxen, than either brown or gray. For his teeth, he had three come within theſe two years, not yet to their perfection. While he bred them, he was very ill. Forty years ſince, he could not read the biggeſt print without ſpectacles; and now (he bleſſeth God) there is no print ſo ſmall, no written hand ſo ſmall, but he can read it without them. For his ſtrength, he thinks himſelf as ſtrong now as he hath been theſe twenty years. Not long ſince, he walked to Alnwick to dinner, and back again, ſix north country miles. He is now 110 years of age, and ever ſince laſt May, a hearty body, very chearful, but ſtoops very much. He had five children after he was eighty years of age, four of them luſty laſſes, now living with him, the other died lately; his wife yet hardly fifty years of age. He writes himſelf Machell Vivan. He is a Scottiſh man, born near Aberdeen. I forget the town's name where he is now paſtor; he hath been there fifty years.

Your aſſured loving friend,

THOMAS AITKEN.

Windſor, 28th September 1657."

In a MSS. in the Advocates' Library at Edinburgh, intituled, " A large deſcription of Galloway, by Mr An- " drew Sympſom, by the pariſhes of it," there is a further account of this " *wonderful old man*;" from which it appears, that his name was " *Patrick Makel Vivan*:" that he was born at Whithorn, in Galloway, in the year 1546: that after keeping a ſchool for ſome ti e in E g-land, he was, in the firſt year of the reign of James I. of England, inducted into the church of Leſtbury, in Northumberland, where he was miniſter for above fifty years.

A

A letter under his own hand, dated October 19. 1657, is mentioned, ſtating his having two new teeth; that his ſight, which had much decayed, was renewed about the 110th year of his age; and that hair had adorned his heretofore bald ſcull. He adds, "I was never of a fat, "but of a ſlender mean habit of body: my diet has been "moderate, nor was I ever accuſtomed to feaſting and "tippling. Hunger is the beſt ſauce; nor did I ever uſe "to feed to ſatiety."

NUMBER XIV.

LETTER from Profeſſor VILANT *of St Andrew's, to Sir* JOHN SINCLAIR, *Bart.*

SIR, *St Andrew's, 28th February* 1805.

I HAD the honour of your favour of the 9th current, along with the elegant proſpectus of the Code of Health and Longevity, to be publiſhed by you, and but for indiſpoſition, would have acknowledged the ſame in courſe of poſt, with my hearty thanks for the preſent; your former ſmall publication on the ſubject, having eſcaped me, from not knowing either the time or place of publication. I am ſorry I can furniſh you with almoſt no anecdotes of my great grandfather from France, who died, as I have been informed, at Denoon in Angus, at the age of 106

years; my own father William Vilant, having died (not an old man) minister of Ferry-Parton-Craigs, on the Tay, opposite to Broughty Castle, when I was only about twelve months old. As Dr Duncan, of the College of Edinburgh, is only one step lower, by his mother, daughter of William Vilant, Professor of Humanity here, who lived to a great age, which I do not precisely know, and who had a brother, Colin Vilant, one of the regents here; from Dr Duncan, I should suppose, you may be furnished with more authentic anecdotes than I can give you.

The following epitaph will give you all the history known to me of my great grandfather. This epitaph was by my grandfather (the youngest of the eight sons mentioned in the epitaph), William Vilant, minister of Cambusnethen, where he acquired a small property, *Middlefield*, in the parish of Muirkirk, Ayrshire, and minister of Ferry-Parton-Craigs. Being obliged to leave his church during the troubles of the Stuarts, he retired to Holland, and came over again with King William, who appointed him Principal of the New or Divinity College here, where he died within a year, of a confirmed stone.

M. S.

Nicolai Vilant.

Alma dedit cunas mihi mater Gallia. Sponsam
Scotia fœcundam hospita fida dedit.
Sexaginta et sex cœlebs, denis quater annos
Sponsus eram. Genui pignora bina quater.
Sobrietas morbos et in ipsa morte fugavit,
Ut morbus, sic mors ipsa senectus fuit.
Castus amor, candor, pietas, mens sobria prudens,
En justus exuvias hîc posuere suas.

Critics

Critics may perhaps object to *denis quater*, and *bina quater*; but it reads much better as it is, than it would from any amendation by them: And the concluding lines, are particularly well turned and happy. He came to Scotland, I ſhould ſuppoſe from the epitaph, a young man; and, it is ſaid, in ſuit of the Earl of Strathmore; himſelf a Proteſtant, and his relations in France all Catholics. From two or three of his books in Latin, which I remember of ſeeing when a boy, on medicine, mathematics, and philoſophy, it may be inferred he had got ſome education. After a reſidence of a good many years at Denoon, probably on a farm from the Earl of Strathmore, he paid a viſit to France, where he loſt ſome cauſe with his Popiſh relations, and was finally obliged to fly for his life, on the revocation of the edict of Nantz. Temperance was the cardinal virtue, by adhering to which, he prolonged his life 106 years, and breathed his laſt, not from diſeaſe, but ſolely from old age. It was ſaid by ſeveral of his deſcendants, that never in his long life, but once, was he inebriated, and that by impoſing on him by a change of liquor.

Aſking pardon for encroaching ſo much on your time, I am, with due reſpect, Sir, your moſt faithful obedient ſervant,

NICOLAS VILANT.

NUMBER XV.

Communication from Dr KIRKLAND, *to* Sir JOHN SINCLAIR, *Bart.*

DEAR SIR, *Edinburgh, March* 8. 1805.

HAVING mentioned, when I firſt had the honour of converſing with you, that I had obſerved the health of the inhabitants in that part of Eſſex commonly called the Hundreds, to have been much benefited, in conſequence of the various improvements that have taken place in agriculture within theſe laſt twenty years, together with ſome other cauſes; and as you expreſſed a wiſh to have the particulars communicated to you, I now ſend you a few remarks that I recollect to have made during my reſidence at Chelmsford, where I practiſed as a phyſician for the laſt thirty years.

The firſt circumſtance that attracted my attention, (in which I had a ſelf-intereſt), was the improvement of the roads; an event that had been long wiſhed for, but by none more than the faculty; who, from the ſickly ſtate of the country at that time, were under the neceſſity of taking long, fatiguing, and I may ſay, dangerous journies, as I have often experienced, from the dreadful ſtate of the roads, which, at that time, required near two days to accompliſh a journey of twenty miles: ſince that, owing to the exertions of a few gentlemen, who ventured to reſide in that part of the country, eſpecially Mr Dudly, rector of Bradwell, in the Hundred of Dengy, the roads have, by his

ſkill

ſkill and exertions, within theſe twenty years, been ſo much improved, that I have with eaſe performed the above journey, and many miles beyond, with a poſt-chaiſe and pair of horſes, in one day; the mode of travelling being formerly on horſeback. I am ſorry to mention the conduct of the farmers in that diſtrict, upon this occaſion, which will ſurpriſe you; but it is a fact, that every one of them oppoſed this laudable undertaking: they were evidently jealous of Mr Dudly's ſuperior abilities; but owing to his unremitting exertions, notwithſtanding all their oppoſition, he effected his purpoſe, in making a free communication, by means of good roads, and introducing the various improvements in huſbandry, which he has certainly done in a ſuperior ſtyle; and to him chiefly is the now proſperous ſtate of that Hundred indebted. If the farmers would own the fact, they muſt acknowledge, that their oppoſition aroſe, not from the excuſes they then made, namely the expence and trouble; but from a dread that ſuch improvements would ultimately open the eyes of their landlords, and tempt them to viſit their property; which ſoon after proved to be the caſe: ſcarce any one of them having before that period, attempted it, owing to the impoſſibility of travelling, and the univerſal dread, that all ſtrangers formerly entertained, of being ſeized with the diſeaſe of the county, called Ague, if they ventured to approach that quarter: of courſe they were kept in total ignorance of the real value of their property, the tenants being inveſted with all power, and moſt of them acting as ſtewards, which made them avowed enemies to innovation. This judicious management of the roads, evidently appeared to me, an introduction to the improvement of agriculture, and to the eſtabliſhment of health in thoſe parts; for, previous to that happy period, huſbandry appeared every where in a

rude ſtate, and the county was particularly unhealthy; the inhabitants being ſeldom free from the ague, and almoſt every where having an emaciated and jaundiced look. Now, owing to the various improvements that have been made in agriculture, eſpecially by laying the fields open and dry, the country has aſſumed almoſt every where a different appearance, abounding with delightful proſpects, which before were hid in obſcurity. From the ſame cauſe, and by now breathing a different atmoſphere, the inhabitants are leſs ſubject to the ague, which is likewiſe become more tractable; they enjoy better health, and have loſt, in a great meaſure, that emaciated and jaundiced look, conſtituting formerly the characteriſtic of the inhabitants.

Rochford Hundred, which was likewiſe the dread of all ſtrangers, is now become remarkably healthy, and the roads in that diſtrict are delightful, owing to the exertions of R. Baker, Eſq; of Orſett, who, as well as Mr Dudly, met with much oppoſition and diſlike, but not to that degree, as he did not interfere ſo much in the affairs of huſbandry. This Hundred is now rendered ſo healthy, that in the pariſh of South church, formerly a very ſickly ſpot, a village has been erected, called South-end; much reſorted to as a watering-place, by many families of diſtinction, and of late, by no leſs a perſonage than Her Royal Highneſs the PRINCESS of WALES.

In many places, in both Hundreds, they ſuffer much for want of water, eſpecially in the Iſlands called Wallis, Foulneſs, and Canvey, having no means of preſerving it, (and that rain water), than by digging pits; which they line with chalk-rubbiſh, forming a ſort of cement; and in this way they are often obliged to keep it for months, eſpecially in ſummer: which by corrupting, becomes a grievous unhealthy circumſtance. To remedy in ſome meaſure, this inconvenience, for ſeveral years before I left Eſſex,

Eſſex, I recommended them to filter the water through ſtones made for the purpoſe, which appeared to improve it, at leaſt it rendered it more agreeable to the eye. In many other places of late, they have been fortunate enough to procure that valuable article, by means of ſinking wells to a great depth: no leſs than 500 feet; which, with the improvements before mentioned, has contributed much to benefit the health of the people; as will appear from the following fact: An intellegent apothecary reſiding at Walden, informed me, that, in conſequence of a well having been ſunk, to nearly the depth I mentioned, and good water procured, in the pariſh of Steeple, Dengy Hundred, where he has practiſed for many years, the inhabitants are ſo much improved in health, that in place of receiving from many farmers in that pariſh, the ſums of twenty, thirty and forty pounds yearly, he does not now take as many ſhillings.

Since the communication by means of good roads, and the advantages derived from the improvements in agriculture, the farmers, and people in general, have become opulent and civilized; they live better, and now vie with each in rendering their habitations comfortable, neat and clean, a circumſtance that has contributed much to health. I muſt alſo obſerve, the great advantage they have derived from the introduction and uſe of port wine, a liquor to which they were hitherto almoſt ſtrangers. Formerly they were perpetually ſipping ſpirits and ſmoking, which kept them in a feeble, enervated ſtate, expoſing them to frequent attacks of the ague, to which now the better ſort of people are almoſt ſtrangers, by having in a great meaſure abandoned that pernicious practice. The lower claſs of people have likewiſe of late, benefited much in health, by making their habitations neat and clean, and by having all of them a certain convenience. You meet with no-

thing to diſguſt the eye; a circumſtance much to be deſired every where, eſpecially as cleanlineſs is ſo eſſential to health. I have alſo obſerved, that ſince ſmuggling has been, in a great meaſure, ſuppreſſed, the lower claſs of people, by being deprived of ſpirits, have enjoyed better health, and are leſs ſubject to the ague, and eſpecially its conſequences; obſtructions in the abdominal viſcera, cauſing jaundice and ultimately dropſy. Such diſeaſes, independent of ague, are too often produced, by the improper uſe of ſpirits alone. I have of late years been much pleaſed and amuſed, as I travelled in theſe parts, to ſee the labourer, after his returns from his work in the evening, and early in the morning, in place of ſitting at the ale-houſe, as was formerly the caſe, half ſuffocated with ſmoaking and drinking, now either buſy in his garden, or improving the little bit of ground, many of them have lately procured from the waſte-land by the road-ſide; which has contributed much to the health, wealth and comfort of that claſs of people, likewiſe to the look of the roads, and to the beauty of the country.

If theſe few remarks, I have ſent, will, in the ſmalleſt degree, anſwer your purpoſe, it will give pleaſure to, dear Sir, yours ſincerely,

WM. KIRKLAND.

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NUMBER XVI.

Observations on Longevity, with Accounts of some Old Persons in the Western Islands; drawn up annis 1803 *and* 1804, *by* ROBERT BROWN, *Esq. Factor to Clanronald, at Benbecula, one of the Hebrides.*

THE period of human life is of all others the most uncertain. Other animals, so far as they come under the observation of mankind, when left to the course of nature, and to die of old age, seem, in each species, to live for a stated number of years. Each class has a certain period assigned it, beyond which its existence cannot be prolonged. But, even amongst the brute creation, numberless are the accidents and circumstances that tend to shorten life. The wild animals prey upon each other, while mankind preys upon the whole. Domestic animals, on the other hand, are frequently subject to epidemic and other disorders, which terminate their existence; and, at all times, they are liable to forfeit their lives, to gratify the appetite or the will of their owners.

Man alone, his own master, and endowed with reason, might be expected to prolong his life to the stated period assigned by nature. But, since the days of Noah, experience has shewn, that, of all living creatures, the days and years of *his* life can be reckoned upon with the least certainty.

In the course of nature, man's life may be divided into three parts: the *first*, From his birth until he arrives at manhood,

manhood, and at the full poſſeſſion of his ſtrength and vigour of mind; the *ſecond*, While his body and his mental faculties retain that ſtrength and vigour; and the *third* and laſt, From the time he begins to fail, until at laſt he drops into the grave.

To each of theſe diviſions of life may, at an average, be aſſigned twenty-five years, making the ordinary term of life ſeventy-five years. From this ſtandard, however, ſeveral variations take place; for while ſome men are ſeen to arrive at manhood at twenty, begin to be on the decline at forty, and die, at ſixty years, of old age; others, though more rarely, do not arrive at maturity until near thirty, are not in their prime until near ſixty, and die at the advanced age of from eighty to ninety years, or upwards. Theſe rules will be found, on a ſtrict obſervation of mankind, to be, in general, pretty conſiſtent with fact. It is a well-founded and general obſervation, that a perſon of haſty growth is always ſhort lived; while thoſe of a ſlow growth, and a good conſtitution, bid fair to arrive at a good old age. Longevity ſeems to be more general in the country than in the city, and to frequent the habitations of the frugal tenant or *cotter*, rather than the princely dwelling of the great or wealthy. The reaſon is obvious: the ſalubrity and purity of the air in the country is more favourable to the human conſtitution, than the groſs ſmoky air of the town; and the ſcanty and ſimple fare of the labourer, with which he merely ſupports nature, nouriſhes and gives permanent ſtrength to the conſtitution, while the complex food, aided by the art of cookery, with which the rich contrive to overcharge and pamper themſelves, acts as a ſlow poiſon, in engendering debility and diſeaſe, which ſhortens the period of life.

Longevity, like ſtrength, beauty, or other natural advantages, appears to be hereditary in ſome families, and not to ariſe ſo much from any particular habit, as from a ſuperior

ſuperior excellency in the conſtitution, and from the conſtruction of the body, or the diſpoſition of the mind.

To prolong life beyond the common courſe of nature is next to impoſſible; but there is not the ſmalleſt doubt, that, by obſerving certain rules as to the mode of living, diet, reſt, labour, exerciſe, &c. particularly early in life, a man might inſure (barring accidents) a certain degree of good health and ſtrength while he lives. Health is ſurely one of the greateſt bleſſings a man can poſſeſs on earth. When a man outlives good health, when he arrives at dotage, and becomes helpleſs with old age, and becomes a burden to himſelf and thoſe around him, death is better than life. It is worth remarking, that men who have arrived at a great age have generally been well built, ſtout, active, and middle-ſized; that they have been moſtly of a chearful diſpoſition, though hot and haſty in temper, and in general of a vigorous mind. Good natured, dull and indolent people ſeldom arrive at old age: their decline in life is much more rapid than in thoſe of a different diſpoſition. The uſe of ſpirits occaſionally, and of tobacco, does not appear unfavourable to longevity; more eſpecially if not uſed too often, or taken in too large quantities. Matrimony, or the intercourſe of the ſexes, ſeems favourable to longevity. Celibacy is always attended with a comparative ſhortneſs of life. Of this the Catholic clergy are a remarkable inſtance; and there is every reaſon to ſuppoſe, that in nunneries few aged women will be found.

The following inſtances of longevity in the Long Iſland, part of the Weſtern Hebrides, are ſent to Sir JOHN SINCLAIR. The names and ages of certain individuals, and a few facts regarding them, may tend to throw ſome light on the preſent ſubject. Secluded from the reſt of mankind, and living in a primitive ſtate of ſimplicity, the

the inhabitants of theſe iſlands ſeem, in general, to arrive at a good old age, great numbers of them to the age of from ſeventy to eighty, and not a few to a much greater age. The inhabitants of the Weſtern Iſles are brought up in a very hardy ſtyle; few or none of the children of the peaſants have any clothing (until they are five or ſix years of age) except a coarſe flannel ſhirt, that ſcarcely reaches the knee, which ſerves as a covering in ſummer and winter, by night and by day. At the age of ſix, generally, the boys receive a coat or jacket, and a pair of wide breeches or trowſers, which reach down to their ancles. This dreſs they uſe until they are ten or twelve years of age, when they receive the addition of waiſtcoat, *brogues*, hoſe, and a hat or bonnet. The girls receive additions to their dreſs rather earlier than the boys. The inhabitants marry in general at the age of twenty, and have numerous families.

The increaſe of population is rapid in the extreme. As an inſtance, the population of one pariſh in the Long Iſland was found, in the year 1790, to be only 1400 ſouls; and, in making up the liſts under the late population act, it was found to contain 2000, although a number of the natives had in the *interim* left it. The houſes of the poorer ſort of inhabitants are ſmall and ill built: the walls being generally conſtructed with turf or earth, fenced with ſtone, render them cloſe and warm. The apertures for admitting light, or for emitting ſmoke, are ſmall.

The fire is placed in the middle of the floor, and around it ſit and ſleep the whole family. They are not overwell furniſhed with bed-clothes, but, by the vicinity of the fire, they ſet cold at defiance. Their victuals are barley and oatmeal, potatoes, milk, fiſh and fleſh. Of this they generally make two meals in the day. Their labour, which varies conſiderably, conſiſts in cultivating the ground,

ground, raiſing crops, managing their cattle, and manufacturing kelp. In the courſe of theſe avocations, they have frequent occaſion to work in boats: they are much addicted to the uſe of tobacco and ſpirits, and to merry-making. The afternamed are a few of thoſe in the Long Iſland whoſe ages exceed eighty years, and who are now alive; to which is added the names of others who have died within theſe few years, at an advanced age.

1. *Ewan Maclean* at Lochmaddy, in the pariſh of North Uiſt, is 95 years of age, about five feet four inches high; ſhort tempered: he is ſtill able to work at his daily occupation of a farmer; has been twice married, and has children, the youngeſt about 27 years old: has been generally a manufacturer of kelp: ſtill enjoys a good appetite, his victuals conſiſting of gruel, milk, fiſh, potatoes, and barley-bread; occaſionally uſes ſpirits and tobacco in abundance: has loſt all his teeth.

2. *John Macdonald*, Lochevart, North Uiſt, is about 87 years of age, of an ordinary ſtature, but ſtout made; was very active in his younger days and a noted ſportſman: acted for ſome time as a publican, and much addicted himſelf to both ſpirits and tobacco. He is a man of a hot temper: is now feeble and unfit for any kind of work; was married and had ſeveral children.

3. *John Macrory*, Knockline, North Uiſt, 87 years of age; exceſſively hot-tempered; is about five feet five inches high; by trade a blackſmith; exceedingly fond of ſpirits and tobacco; is ſtill able to walk a good deal abroad, and work a little: is married and has ſeveral children. This man's father lived to a great age, and was noted for his wit and humour.

4. *Archibald*

4. *Archibald Maclellan*, Aird, South Uiſt, aged 91; of a middle ſize; ſtout made; active and induſtrious; fond of ſpirits and tobacco; ſtill works as a farmer; is married to a ſecond wife, by whom he has very young children; his eldeſt ſon by his firſt marriage is now paſt 60 years of age. This man ſtill enjoys a good appetite; is regular in his attendance upon church-worſhip, and is of a remarkably good diſpoſition: has loſt few of his teeth.

5. *Donald Maclean*, Sand, North Uiſt, aged 91; about five feet five inches high; ſtout made and exceſſively addicted to the uſe of ſpirits and tobacco. He is a man of a very crabbed diſpoſition: he was a farmer by occupation; is married to a ſecond wife, by whom he has ſeveral children. He has a good ſet of teeth, but is of late failed greatly in his eye-ſight.

6. *John Maclean*, Sollas, North Uiſt, aged upwards of 80 years; about five feet ſeven inches high; well built; ſhort tempered; addicted both to the uſe of ſpirits and tobacco: was married, but is now a widower, and has ſeveral children: ſtill retains his faculties unimpaired, and can work and walk about a little.

7. *John Wilſon*, Benbecula, aged 96 years; is about five feet ſix inches high; ſtout made; of a ſour and ſulky diſpoſition; uſes tobacco freely; retains his mental faculties, and has good teeth, but has loſt his eye-ſight: was married and has children.

8. *Donald Macdonald*, Uachdar, Benbecula, about 90 years of age; is of a middle ſize; very ſhort tempered; addicted to no particular habits; was married and has children; is very poor and unable to work.

9. *Angus Morriſon*, Benbecula, aged 91; middle ſize; well made; haſty tempered; uſes tobacco; has good teeth, but

but is become deaf and weak. He had a brother that arrived at a great age, and died two years ago.

10. *Angus Macinnes*, Tortum, aged 87; a man below the ordinary ſize; ſhort tempered: fond of tobacco; was married and has children; is now become deaf, and loſt moſt of his teeth.

11. *Donald Macpherſon*, Nunton, aged 84; ſtout made, fond of tobacco; of a fiery diſpoſition; was married; has ſeveral children, grandchildren, and great-grandchildren. Has a ſiſter ſtill living, aged 98 years.

12. *Archibald Macphee*, Killaulay, South Uiſt, 88 years of age; five feet nine inches high; by occupation a farmer; much addicted to ſpirits and tobacco; was married and has children; and ſtill retains his mental faculties.

13. *Donald Macintyre*, Killaulay, about 83 years of age; five feet ſeven inches high; proportionally well made; of a haſty temper; fond of tobacco and ſpirits; is married and has children.

14. *Angus Maceachin*, South Uiſt, 85 years old; five feet three inches high; of a ſlender make; remarkable both for his activity and ſobriety from his youth; but began the uſe of tobacco at an early period of life. Is extremely paſſionate, and ſtill able to work.

15. *Neil Macvicar*, North Uiſt, aged 91; about five feet eight inches high; ſtout made and ſtrong conſtitution; even tempered; ſober and induſtrious; uſes tobacco; is married and has a family: and pretty ſound teeth.

16. *John Maclean*, Sand, North Uiſt, upwards of 90 years of age; nearly ſix feet high; was reckoned one of the ſtrongeſt men in the country, in his younger days; always ate and wrought well; drank at times to exceſs: remarkable for his good nature; was married and has a family, and retains his faculties unimpaired, although he is rendered incapable of any work.

17. *Duncan*

17. *Duncan Macdonald*, South Uiſt, about 90 years of age; five feet ſeven inches high; ſtout made; of a mild and chearful diſpoſition; drank freely at times, and was in the general uſe of tobacco. Is married and has children, but is now frail and feeble.

18. *Donald Wilſon*, Benbecula, about the age of 90; of a very low ſtature; mild tempered; accuſtomed to the uſe of tobacco; has loſt all his teeth. His friends, in general, lived to a great age.

19. *Neil Campbell*, South Uiſt, aged 104; middle ſize; well made; always induſtrious and temperate; addicted to the uſe of tobacco; of an even and chearful temper; is married and has children; has ſtill a remarkably good memory; can repeat ſome of Oſſian's poems, which he learned before the Shirreff Muir. Has loſt his teeth: his ſight is much failed; hears uncommonly well; very chearful, and ſtill ſing a good ſong. Was born in the pariſh of Uig Lewis: his mother was 105 when ſhe died, her father about 85 when he died: his father's connections ſhort lived.

20. *Donald Maclellan*, South Uiſt, 86 years of age; about five feet five inches high; was both temperate and induſtrious; very good natured. Is married and has a family.

21. *Malcolm Macormick* in South Uiſt, 84 years old; middle ſized; well made; an induſtrious farmer; uſes tobacco, but is temperate in every other reſpect: of a mild diſpoſition: is married.

22. *Rory Macintyre*, South Uiſt, about 86 years of age; is induſtrious and ſober; uſes very little tobacco: of a peaceable and even temper. Is married and has a family.

23. *John Lyne*, Stonebridge, about 88 years of age; five feet five inches high; uſes tobacco and ſpirits freely; is of a mild and eaſy diſpoſition; was very active as a farmer;

farmer; was married and has ſevera children; ſtill has all his teeth, and enjoys good health.

24. *John Macdonald*, Peniren, aged 98; is ſtill active and walks about eight miles a-day; was married and has children.

25. *Marion Johnſon*, Sand, North Uiſt, 91 years old; had one natural child; was never married; is ſtout made; mild tempered; has all her faculties unimpaired, and is able to ſpin and do other houſehold-work.

26. *Rachael Campbell*, Aird, Benbecula, aged 100 years or upwards; acted always as a common ſervant; is in poor circumſtances, and become blind and deaf; uſed a great quantity of ſnuff; was ſhort tempered; ſtill has good teeth; never was married, but had one natural child.

27. There is now alive in the Iſland of Barra, a man named *Roderick Shaw*, who is about 96 years of age; is married; his wife, being nearly of his own age, is ſtill in life; was a farmer and dealer in cattle, goods, &c.; never ſubject to hard labour; his mode of living better than common; is ſtill ſtout and active; bids fair, as he enjoys all his faculties, of ſeeing a great age; will, at a ſitting, take ſeven or eight bumpers of ardent ſpirits, without ſuffering any inconvenience. Cheerful and good-natured.

LIST OF AGED PERSONS LATELY DECEASED.

1. *Evander Maccoddrum* died in North Uiſt ſeveral years ago, aged 98; was a ſtout active man; was at the battles of Killikranky and Shirreff Muir; he enjoyed perfect health until the moment of his death. Was married and had a family.

2. *Donald Johnſtone*, North Uiſt, died four years ago, aged 92; a well built little man: was married and had a family, and enjoyed health until his death.

3. *Murdo Macleod*, Benbecula, died in 1802, aged 95 years; about five feet five inches high; very ſhort-tempered; addicted to ſpirits and tobacco; was once married; retained his teeth and all his faculties unimpaired until his death. His father died at a great age, as alſo his brother and ſiſter.

4. *Hector Macleod*, Balvanech, died in 1801, aged 87 years; addicted to no particular habits; uſed tobacco moderately; of an even diſpoſition; of a middle ſize, but ſtout made. Had a brother who died at the ſame age a few years ſince, and has a ſiſter ſtill alive, aged 88 years.

5. *Hector Maclennan*, South Uiſt, died in 1797, aged 87; was about five feet two inches high; of a ſlender make; an induſtrious workman; of an eaſy diſpoſition; uſed tobacco, and was married.

6. *Patrick Mackinnon*, aged 99 years; died in South Uiſt a few years ſince; middle ſized; ſtout made, and induſtrious, but very ill-tempered.

7. *Angus Macmillan* died at Kilvanain, South Uiſt, about five years ago, at the age of 88; about five feet four inches; thin made; uſed tobacco; was modeſt and good natured; was married and had a family.

8. *John Macmillan*, at Garryſluich, died a ſhort time ago at the age of 97 years; about five feet eight inches high; well proportioned; an induſtrious farmer; temperate, but fond of tobacco; of a peaceable and even diſpoſition; married and had a family of children.

9. *Ewen Maceachin* died at South Uiſt in the year 1796, aged 105 years; five feet four inches high; active and temperate, but uſed tobacco; he was able to walk about, until a ſhort time before his death.

10. *Donald Macintyre* died at Houbeg, South Uiſt, in the year 1799, aged 107 years; he was of a middle ſize; ſtout

ſtout make; and an induſtrious and ſober man, but uſed tobacco ſparingly.

11. *Hector Macleod*, Kilvanain, South Uiſt, died at the age of 98 years; a ſober and induſtrions man, but uſed tobacco freely.

12. *Norman Macleod, Eſq;* of Bernera in the pariſh of Harris, died a ſhort time ago, at the age of 90 years. His father died at the age of 92: was thrice married and had ſeveral children by his laſt wife; he had twelve of a family, the youngeſt daughter being born when her father was at the advanced age of 90: and this gentleman's father had likewiſe completed his 95th year when he died.

July 1805.

13. *J. Macinnes*, who died two years ago in the Iſland of Rum, was aged about 105 at the time of his death; was a ſtout young man at the time when Clanronald was raiſing men in the year 1715; engaged with him as a recruit, but did not join his regiment; twice married; was near 90 when he married his ſecond wife; was ſtout and healthy until his death, and had the uſe of all his faculties in a pretty perfect degree: was a tenant or cottar; had never been ſubject to very hard labour; fed principally on milk and fleſh meat. Had children by both wives.

NUMBER XVII.

Account of JAMES DUKE, *an Old Man, in the Pariſh of Tannadice, in the County of Angus, North Britain, who was baptized on the 9th of January* 1702, *and who died in the Pariſh of Oathlaw, the 1ſt March* 1804.

Letter from GEORGE DEMPSTER, *Eſq. of Dunnichen, to Sir* JOHN SINCLAIR.

Dunnichen, Forfar, 23d March 1804.

MY DEAR SIR JOHN,

THE ſubjoined compoſition of the Reverend Mr BUIST, miniſter of Tannadice, the pariſh in which the ſubject of his biography was born, being curious in many reſpects, I ſend to you, for your private, or for public uſe. It was with that view it was prepared; and it is curious, both for the account of the old man and of the old times, yet not ſo old as to be beyond my memory. I remember the improved county in which I write, exactly what he deſcribes; ſo that it is high time I ſhould be taking my departure from it. Accept of this as my excuſe for haſtily bidding you farewell. My dear Sir John,

Yours affectionately,

GEORGE DEMPSTER.

Certificate

Certificate of the Birth of James Duke.

" John Duke in Loups had a lawful ſon baptized on
" on the 9th January 1702, and named JAMES.
" Extracted from the Seſſion-records, on this
" 3d March 1804, by
" JOHN BUIST, Miniſter."

Account of James Duke.

THE man to whom the above extract refers is, on this day (14th February 1804,) alive. He was bred a tailor, and followed that profeſſion the far greater part of his long life, within a few miles of the ſpot where he was born. The circumſtances which uſually occur to an obſcure and indigent man, always confined within a barren and narrow circle, and engaged in a profeſſion neither uncommon nor honourable, are uſually ſo trivial and uniform, that a narrative of them, however excellent in itſelf, can neither engage the attention, nor intereſt the feelings, of the generality of mankind. Incidents, abſtractly of little importance to any, and utterly inſignificant to ſuch as are unconnected with them, become neither more intereſting, nor of greater moment, by frequency of repetition, nor length of duration. When the engagements of to-day ſo greatly reſemble thoſe of all the preceding days, that the journal of any one of them might ſerve for the hiſtory of a year; and that hiſtory, without much inaccuracy, or great cauſe of regret, be viewed as the record of the individual's life, the labours of the biographer are confined to a very limited and ungrateful field, and the public has little reaſon for applauding his obtruſions on their patience.

But when, as in the preſent caſe, a man, ſtill alive, can

unqeſtionably affirm, that his ſublunary exiſtence has been prolonged conſiderably beyond a century, many may be deſirous of knowing a few of the local facts that have occurred during ſo long a life, and alſo ſome of the circumſtances which Providence ſeems to have employed as ſubſidiary to its prolongation. Children generally inherit many both of their mental and corporal peculiarities from their parents. *Fortes creantur fortibus.* Perſonal peculiarities are more perceptible to the generality of men than mental, and the former are not leſs common than the latter. Both the parents of Duke appear to have been athletic, healthy, and long-lived, and they reſided moſt of their married life on a dry ſequeſtered ſpot, within the pariſh where their youngeſt ſon drew his firſt breath. The man was a few months above, and the woman about as many below two-and-twenty, when they became huſband and wife. The employment of the former, which was that of a ſplitter or riddle-maker, required his frequent attendance at markets, and other places of country peoples' reſort, where he might moſt advantageouſly diſpoſe of the articles he had manufactured, for his own ſubſiſtence, and that of his family. On ſuch occaſions he was frequently intoxicated, and being naturally both ſtout and vain, became quarrelſome. But as his drink conſiſted principally in fermented malt-liquor, and the weapon be uſed only thoſe which nature ſupplies to all, his conſtitution was neither injured, nor his days ſhortened, either by his drunkenneſs or his quarrels. At the age of threeſcore and ten, his conſtitution continued ſound, and his ſtrength was ſurpriſingly little impaired, when a violent diſeaſe numbered him with the dead, leaving his wife a widow, with a great proportion of fourteen children ſhe had brought him at thirteen births.

Of

Of theſe, one half were males, and the other females; and, of the whole, only eight attained the age of legal majority.

James was the youngeſt of this numerous family, and, in his early days, of a weakly or feeble frame, rather than of an unſound or ſickly conſtitution. On account of the former circumſtance, he was, at the age of fourteen, bound apprentice to a tailor in the village of Tannadice, where he ſerved in that capacity three years, and upon terms proportional to thoſe which people of the ſame profeſſion and in like ſituations pay at preſent to their inſtructors. Little bodily ſtrength being requiſite, and the effects of a ſedentary life greatly counteracted, by the travel neceſſary in going to the houſes where he was employed, and in returning to his home, he grew taller and ſtouter during his apprenticeſhip than could have been expected when he entered to it. After continuing ſome years at his buſineſs in the place where he had acquired a knowledge of its firſt rudiments, he removed to the neighbouring burgh of Brechin, and afterwards to the more diſtant city of Edinburgh, to obtain, under eminent maſters, additional ſkill and expertneſs in his profeſſion. Ambition of excellence, which muſt be allowed to be laudable in any honeſt and lawful employment, rather than a deſire of great pecuniary gain, will appear to many his principal motive for leaving his home, when, what may appear incredible to ſome, it is mentioned, that the wages which he and others ordinarily received, excluſive of ſuſtenance and accommodation, were, at the former place, equal, in nominal value, to a penny Sterling a-day, and, at the latter, only a little more. But it will be recollected, that the value of every thing, and particularly that of the more precious metals, is merely comparative, and of which tradeſmen ought to receive a

greater proportion for the time they are employed than day-labourers and huſbandmen, who are uſually at no expence in furniſhing and keeping in repair the implements of their labour, and at no loſs of time in acquiring a knowledge of their profeſſion. This was accordingly then, as it is ſtill, the caſe. Farms being of little extent, and the capitals of their cultivators ſmall, they could not afford to keep a principal ſervant or grieve, for performing the more nice and difficult parts of labour, and ſuperintending the whole, all of which was done by the farmer himſelf, who having none but ordinary ſervants, there was little diverſity in wages, which averaged from eight to ten pounds Scotiſh yearly, together with ſome trifling articles of perſonal apparel, known by the name of *bounties*. This was a partial continuation of the original practice of paying every thing in kind, or by barter, which was unavoidable previous to the currency and plenty of the precious metals, and when ideal, or paper money, was utterly unknown: and all of theſe, and every other article of dreſs, was manufactured in the houſe of the farmer, who, indeed, fabricated with his own hands the far greater part of the utenſils employed in cultivating his ground, dried his own grain, and made his own malt, which his wife brewed into ale, for the uſe of the family. Theſe are practices which ſome ſtill recollect, and with much regret; but, it is preſumable, rather from their early prejudices than from rational conviction. The knowledge attained of ſo many mechanical profeſſions muſt have been very imperfect, and the work inconſiderable in proportion to the time ſpent in its execution. A few nails was all the iron employed in the conſtruction of a cart, and little more was accounted neceſſary for a plough. The wheels of the former were frequently, and the ſhear or coulter of the latter was ſometimes, wholly of wood.

Such

Such implements were clumsy and insufficient in the extreme; the number of men and of cattle necessary for cultivating any given quantity of ground with them, was more than double of what are at present accounted necessary for the same purpose; and the work is performed in the present times, in a style as greatly superior, as the implements formerly employed were inferior. Runrig, or ground occupied in alternate ridges or parcels by different cultivators, was universal. This division of property, occasioned by the political insecurity of the possessors, was not so prejudicial to agriculture as we are at present apt to imagine. Farmers, at that period, were utter strangers to cross-plowing, summer-fallow, artificial grasses, and a multitude of other modes of culture familiar in the present times. When a field, whether large or small, happened to be occupied by one man, the different ridges were as completely separated from each other, by broad pieces of waste ground called baulks, as if they had been occupied by different farmers. This was reserved as pasture for the horses and cows, the fields in lea being altogether insufficient to support bestial that had any work to perform, or were expected to give any milk.

Agriculture has not undergone a more favourable change during the last sixty years, than the accommodation and entertainment of those immediately concerned in that useful profession. In the early days of James Duke, the houses of the farmers and cottagers differed principally from each other in size; the greater part of the walls of both was composed of alternate strata of gathered stones, seal, or turf, and the roofs were covered with divots, or thin slices of tough old grass-ground, either interspersed or covered with straw. Neither wood nor stone was employed in flooring; and such habitations were unavoidably both damp and dirty; but the bad effects

effects of these upon the health were in some measure counteracted by a free circulation of fresh air, admitted by numerous crevices in the walls, and the very insufficient and imperfectly fitted doors and windows.

The furniture of these houses consisted wholly of wood, which was indeed the most suitable to their condition. The beds may be said to have been large boxes, clumsily put together with nails and hooks: the turner supplied all the platters or trenchers, and a long broad bench, surrounded with another lower and narrower, served as a table and seat for the family at meals. These we at present would consider as simple and coarse in the extreme. A quantity of kail, with very little of the coarser part taken off, was boiled for supper, a portion being always reserved for morning, and again brought to boil, was poured upon a quantity of oatmeal, and the dish served up for breakfast, under the name of kail brose, which were seldom rendered more palatable by any addition of milk, ale, or any thing else. Milk was indeed very scarce, particularly during the winter, there being little hay, and no turnips or potatoes, articles very common at present, and peculiarly useful for cow-keeping when green fodder cannot be obtained. Owing, perhaps, to the same cause, *sowens* was generally the greater part of the entertainment at dinner. Labourers and tradesmen had access to very little butcher-meat; and even people of higher rank, and greater affluence, had none that would at present be considered as good; and of what they used, very little was fresh. After being pastured during the summer on bare, open, and unimproved fields, the half-fed, or rather lean animals, were slaughtered in autumn, and salted up for winter provisions. When exposed in the market, meat of this description was generally sold by the quarter, that

of

of an ordinary ſheep for about ſixpence, and of oxen in proportion.

Many minute particulars were obſerved by men of diſcernment during the lapſe of laſt century, and are recorded with fidelity: but ſeldom was the penetrating eye of the philoſopher, or accurate pen of the memorialiſt, employed in ſo ſequeſtered and obſcure corners as that in which Duke lived; and when acceſs can be had to ſuch an hoary chronologiſt, who appears to have attended to much, and ſtill recollects a part of what was paſſing, the changes that have taken place during his long life may afford much ground for agreeable reflection. No doubt but every thing is comparative; and man may ſubſiſt in a greater variety of ſituations, and under a greater diverſity of accommodation and food, than any other creature known in our globe. But when accommodation is improved, by houſes being rendered more dry and airy, clothing ſofter and warmer, and food more palatable and nutritious, the ſources of animal enjoyment and individual comfort muſt be increaſed, the ſpecies increaſed in number and improved in appearance. To evince the latter circumſtance might require more reaſoning and reſearch than could with propriety be introduced at preſent; but the numbers engaged in the defence of our country, employed in manufactures and commerce, prove the former with all the accuracy of arithmetical calculation.

After acquiring what he conſidered as a competent or ſuperior degree of profeſſional knowledge, Duke returned to the place of his nativity, where he was viewed as a ſuperiorly faſhionable tailor, and, as ſuch, employed by moſt of the little lairds and great farmers in the contiguous pariſhes of Cortachy, Tannadice, and Fern. The hours of working were at leaſt thirteen or fourteen a-day, ſummer or winter; and, like other country tradeſmen,

tradeſmen, tailors generally paſſed the night at their own houſes, at whatever diſtance they might have been employed during the day. In a country ſo thinly peopled, and at the foot of the Grampians, this muſt always have been fatiguing, and often dangerous; the roads were unformed or in bad repair, and croſſed by many a deep and rapid torrent, deſcending from the hills; and which, when ſwollen by exceſſive rains or melted ſnow, often till lately, that numerous bridges have been built, ſwept the incautious or benighted traveller from the ſociety of the living. Notwithſtanding theſe circumſtances, Duke, at the age of twenty-four, married a woman ſome years younger than himſelf, and whom, he yet declares, and with tears in his eyes, he always tenderly loved, and ſtill affectionately recollects. At the ſame time that this connection multiplied his ſources of enjoyment, it alſo increaſed his cares and toils. In the courſe of comparatively a few years, his wife brought him ten boys and three girls One of the former died in early infancy. All the reſt attained maturity, although there are only three of the whole that are certainly known to be at preſent alive of this numerous family. Several died far from their native land, and of diſeaſes unknown to their parent, or by accidents of which he has not heard. None of them has yet outlived threeſcore and eighteen years, which was barely attained by one who followed the profeſſion of his father, and died in London.

Much economy and induſtry were requiſite, with Duke's ſmall income, for rearing ſuch a family. Fuel was often to be provided for the houſe, and fodder thraſhed for the cow, after the public labours of the day were finiſhed, or before they were begun. The ſhort period allotted for reſt were thus abridged; and ſtill farther

ther encroachments were made upon it, by the clamours of young children, or the ailments of a wife, which were ſo frequent, that during the winter, the oil-lamp could be but ſeldom extinguiſhed during the night. Amidſt all theſe cares and expences, a conſiderable ſum was ſaved, and no injury done to Duke's conſtitution, although he lived in cottages damp, dirty and low, unleſs rheumatiſm be conſidered as one of the effects of this,—a diſeaſe with which he was early ſeized, and which has occaſionally afflicted him during the far greater part of his life.

At the age of fifty-ſix, Duke became a widower; and after continuing four years in that ſtate, ſo far forgot the cares and anxieties of his married life, or conſidered them as ſo greatly overbalanced by its advantages and pleaſures, that he renewed the endearing connection with a woman more than one-third younger than himſelf, not indeed ſo much from love, as he ſtill acknowledges, as from convenience. This may be readily allowed in a man of threeſcore, and with many of a dozen of children ſtill unable to earn their own bread. The ſecond wife added another boy to the family, who grew up to manhood, tall and ſtout, and followed the plough, till ſeized with a conſumption, which, in a few months, laid him in the grave. Long before the death of this ſon, the father had been unable to follow his profeſſion as uſual. After aſſiſting as an able-bodied ſhearer to reap fifty harveſts, and other two in the leſs laborous capacity of a bandſter, he felt that age had ſo greatly ſtiffened or enfeebled his joints and limbs, as to induce him to give up ſuch toilſome employment, and exerciſe his little remaining ſtrength in his own profeſſion. Unable to go abroad to his cuſtomers, he ſerved ſuch as choſe to employ him

him in his own houſe; and even this, the decay or weakneſs of his ſight has diſqualified him for theſe many years.

Beſides rheumatiſm, with which he was early ſeized, and which has ſometimes affected him in his more advanced years, in the head, he has occaſional fits of the ſtone or gravel. It is not affirmed, that he is at preſent either frequently, long, or violently attacked by either of theſe diſeaſes, or, there can be no doubt, but they would ſoon cut that thread, which has been ſpun out ſo long, and treated with ſo little care. He may be ſaid to enjoy, in general, good health, and has the full uſe of all his mental faculties; although the ſenſes of ſight and hearing be in him very much blunted: the weakneſs of the former was the firſt cauſe of his laying aſide his needle; and the dulneſs of the latter, renders converſation between him and any ſtranger exceedingly difficult. He has ſtill a conſiderable degree of bodily ſtrength; which till very lately, he ſometimes exerciſed in making *buruſkies*, or ſmall wicker baſkets; articles of coarſe and ſimple manufacture, but in which he is far from excelling: and, on this account, they are purchaſed rather for the ſake of the maker, than of the workmanſhip; and, of courſe, the curious or benevolent are his only cuſtomers.

Were public aid neceſſary, it would not be wanting for this old man's ſupport; but ſo long as he was able to engage in harveſt work, he had a piece of land, and ſome cows kept, the produce of which went far to ſupport his family. Beſides his days wages, he frequently gained a little by working after hours: all theſe ſources occupied with perſevering induſtry and rigid economy, enabled him to bring up and educate his numerous family, in a manner ſuited to his rank and their views in life, and to reſerve

ſerve a conſiderable ſurplus on which he ſubſiſts in comfortable independence, in his old age. Were evidence neceſſary, this inſtance might be adduced as a proof, that in a thriving commercial country, few or none need be begging, or even in want; and that a noble ſpirit of patriotiſm and independence would be neceſſarily increaſed, which the hireling herds of other countries, or the mean dependents on public bounty, might be bluſhingly induced to imitate, but would aſſuredly be abaſhed to attack, or infallibly overcome in the encounter. What would Britain be, did her poors' rates and parochial liberalities circulate for the encouragement of agriculture and commerce; and the hands that are at preſent ſtretched out to receive them as alms, opened to demand them as wages? But men, by their own folly and miſconduct, often render themſelves very different from what they might have been, and then blame a good and wiſe providence, for effects that are juſtly chargeable only upon themſelves.

Duke's pecuniary and perſonal concerns, are at preſent, managed chiefly by a ſon, occaſionally aſſiſted by a daughter; and of theſe two children, the former follows his father's profeſſion and lives in the houſe with him, and has ſo much the appearance of old age, that ſtrangers who call to ſee the old man, are apt, at firſt ſight, to take the younger of the two for the object of their curioſity.

Poſſeſſed, to a great degree, of the uſe of his mental faculties and bodily ſenſes, and enjoying what, at his time of life, may be conſidered as an uncommon degree of health and ſtrength, his numerous years may yet be increaſed, if no accidental or violent diſeaſe cut him off. From attachment to ſublunary exiſtence, or more honourable motives, ſome may be anxious to know, what circumſtances either natural or artificial, have, in this inſtance,

ſtance, contributed to prolong life ſo far beyond its uſual duration. This man was deſcended of healthy parents; and although never tall or ſtrong, appears to have been well proportioned, clean made, and nearly middle-ſized. The remains of good looks may ſtill be diſcerned in him, amidſt the ravages of time and the decays of nature, which are viſible and ſtrongly expreſſed in his grey locks, gloſſy looking eyes, and uncommon countenance. Although his fare, compared with that of people of his rank at preſent, may be called coarſe, it was wholeſome and rather better than common at the time; the nature of his profeſſion, and the manner in which he purſued it, neceſſarily led to moderate proportions of eaſe and exerciſe. He affirms, and nothing can be urged in contradiction of the aſſertion, that he never uſed any precautions to preſerve his health, nor was he ever a huſbander of his ſtrength. At merry-meetings he indulged freely in ale, the then common beverage; and although not the ableſt wreſtler on the green, declined no feats of dexterity or ſtrength, in which others engaged. Were his accommodation warmer, he would be ſtill but little confined to his bed; on tolerable days, previous to the ſetting in of the preſent winter (1803-4,) he walked out a little, and ſometimes exerciſed himſelf with preparing fuel for his own uſe. His ordinary food is plain and ſimple, and approaches nearer to what was common in his early days, than to that of younger people in the preſent times. He may be ſaid to have inherited a ſound conſtitution, which he was under no temptation to injure, and which he was at no pains to preſerve. Providence, for purpoſes to us unknown, has permitted theſe circumſtances to be inſtrumental in prolonging his life conſiderably beyond what is common in our days.

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An acute obſerver, poſſeſſed of a retentive memory, might, in the early periods of ſociety, and at the age of Duke, have been an uſeful hiſtorian and chronologiſt; but public occurrences during upwards of a century paſt, have been attended to, and recorded by men, poſſeſſed of every requiſite for ſuch purpoſes; and the fruits of their labours, are, by the art of printing, rendered eaſily acceſſible to all. It is comparatively little, very little of what paſſed, that he had an opportunity of obſerving; and even of that he has forgotten much: what he recollects is very local, and of no great public importance.

His old age is accompanied by as few infirmities and ſources of complaint, as any could expect; but to a religious and reflecting mind, it will appear abſtractly, no great object of envy. A new race has ariſen around him, to whoſe perſons and characters he is a ſtranger; and to whoſe manners and practices he cannot conform himſelf; ſo that he reſembles a foreigner, although at home: the objects of his early acquaintance, and fond attachment, are laid low; and he, like a tree, the ſolitary remnant of an aged foreſt, ſtands, ſcraggy and withered, ready to fall by the firſt wintry blaſt. Were there no family to look up for aid; no friends or country to ſtand in need of intereſt or of counſel; and no early ties remained to be burſt aſunder; what good man would be peculiarly deſirous of being permitted to wring out the inſipid and muddy, not to ſay bitter dregs of life? Sooner or later we muſt be all laid in the earth, and overgrown with the green ſod; this, our only unalienable inheritance, it ought to be deſirable to enter upon, as ſoon as our pains far exceed our pleaſures, and our ſufferings greatly overbalance our enjoyments.

To uſe proper precautions for the preſervation of health, that we may be uſeful in life, and enjoy it while it remains, is our bounden duty: but ſo far as we are indivi-

dually concerned, its termination, and not its duration, ought to excite our anxiety.

The above paper was written in December 1803, and tranſcribed on the 14th February 1804. James Duke died on the 1ſt of March 1804: a ſhort account of him was publiſhed in the different Scotch newſpapers, and other periodical publications; and is more entitled to credit than ſuch accounts generally are.

NUMBER XVIII.

Account of JOHN MAXWELL, *an Old man in the County of Forfar, North Britain: tranſmitted by* GEORGE DEMPSTER, *Eſq; of Dunnichen.*

JOHN MAXWELL, reſiding at Kingſton, about a mile and a half from Forfar, aged 103 on the 11th June 1804; was born in the pariſh of Murroes, in the county of Forfar, and has reſided in that county all his life: nineteen years in the pariſh of Dundee; about forty in the ſouth part of the pariſh of Glamis, among the Sidlaw hills, (his place of reſidence could not be leſs than 400 or 500 feet above the level of the ſea); and the remainder in different places. He is of a ſpare habit, near ſix feet high, and until

until about ten years ago, walked very erect: he is now a little bent.

He was ſome years a herd; ſeven years a ploughman; and about ſixty years a farmer: and at preſent he occupies a houſe, yard, and a cow's graſs, under Mr Charles Gray of Kingſton.

During the time he was a ploughman, and ſervant to the father of the late Lord Viſcount Duncan, he was married: at this time he was about twenty-ſeven years of age. His wife lived with him thirty-ſeven years, and had twelve children to him. Soon after the death of his firſt wife, he married a ſecond time. This wife died within a year of her marriage, leaving one child.

When ſeventy years of age, he married a third wife, who lived ſixteen years with him, and bore him ſeven children.

At the age of ninety-five, he married his fourth wife, aged thirty-two. This wife is ſtill alive; ſhe has had no children: but John declares he does not deſpair of her having children to him.

Of his twenty children, ten of them arrived at manhood; eight of them are ſtill alive, and he had a ſon who died lately in England at the age of ſeventy.

He lived always very temperately, and on a plain diet, chiefly farinaceous, and taſted no ſpirits: Was always in the practice of riſing very early, and going to bed about eight in the evening. Until within theſe ten or twelve years he was very regular in getting up early in the morning; but, during that period, he has lain more in bed than he did formerly. And in that time he has been in the practice of chewing a little tobacco; although, for the firſt ninety years of his life, he neither took ſnuff nor uſed tobacco in any way.

His food for ſome years has been pottage and milk, tea and bread in the evening, and a little wine and water, which he finds is uſeful to his breathing. The place he now occupies was, not long ago, part of a fir-wood, and formerly a bleak muir. It is at leaſt 430 feet above the level of the ſea.

He was an athletic man, and very fond of walking. He has travelled on foot ſixty miles, at a ſtretch, in nine hours; and until he was paſt ſeventy he was never beat at walking. At preſent he can walk from his own houſe to Forfar, a diſtance of about a mile and a half.

He has his recollection perfectly, and it appears to be but very little impaired. At preſent he can give a very diſtinct account of every thing that happened ſince he was capable of recollection; and gives a minute account of different tranſactions that took place before the year 1715.

He began to uſe ſpectacles when about ſixty, and has uſed them ever ſince. Thoſe uſed by him are ſuch as would ſuit a perſon of the age of from forty to fifty.

He has had very little ſickneſs, and was never confined to bed, excepting by a fever, which he had about forty years ago. He labours under no bodily ailment at preſent; enjoys a tolerable good ſtate of health; and can take his victuals pretty well.

His complexion is fair; his hair is black, and is of the ſame colour as when he arrived at manhood.

His religion is preſbyterian, and until theſe few years, he was a moſt conſtant attendant on divine worſhip.

April 20. 1805.

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NUMBER XIX.

Account of WILLIAM MACDONALD, *in the County of Sutherland, by* Dr ROSS *of Dornoch.*

WILLIAM MACDONALD, aged 103 or 104, was born in the parish of Lairg, and place of Shynefs, where he has refided ever fince. He does not know the year he was born in, but recollects well, that in the year 1715, he ferved Captain Matheſon's grandfather in the capacity of what is termed in this country *a half lad;* that is, a perſon between the age of a boy and a man; knows that, from the nature of his labour then, he could not have been leſs than fourteen years old.

Macdonald is by trade a tailor; rather above the middle ſize; muſcular, and large boned, but not fleſhy; broad cheſted and erect. Remarkable for an uniform calmneſs and tranquillity of mind and good temper. Was not addicted to any particular vice: he could drink ſpirits freely, on holidays, &c. but never diſcovered any propenſity in that way. Snuffed and chewed freely, and never was confined three days by ſickneſs. He was twice married, and has a daughter now living between ſeventy and eighty years of age, who ſerved the late miniſter of Lairg for forty-five years, and now ſerves Mr Kennedy the pre-

ſent miniſter. Macdonald is blind, but not quite deaf; his teeth, except a few in lower jaw, are gone. He converſes ſtill very ſenſibly, and his mental faculties do not ſeem to be ſo much impaired as is generally the caſe at that period of life. His appetite is ſtill tolerably good: he ſleeps ſound. His pulſe is regular, firm and ſteady, and there are no ſigns of immediate diſſolution viſible about him.

Macdonald lived in a ſmall hut, in a cold, damp and wet atmoſphere, on the banks of Lochſhin. He has been married to his preſent wife twenty-ſix years; and had children by her, who died at an early period. W. R.

NUMBER XX.

Account of ERICK MACKAY *in the County of Sutherland, by* Captain MACKAY *of Clibrig.*

ERICK MACKAY, widow in Clibrig, was daughter to Alexander Mackay, late tenant in Truderſkaig, pariſh of Farr, who died at the age of fiveſcore, and was by trade a weaver. She ſays ſhe was married to Thomas Macbeath, (late in Knockanchallick of the pariſh of Clyne), at the age of twenty-five, and ſhe is certain it is more than eighty years ſince they married. To this huſband (who was her only one) ſhe had nine children; three of

of whom died young: and ſhe thinks that by the ſix ſurviving children, ſhe will have forty grandchildren, and as many great-grandchildren at leaſt.

Her huſband was for many years bowman or herd to the late Dugald Gilchriſt, Eſq; factor on the eſtate of Sutherland, and afterwards to the late Mr William Mackay of Uppat; ſo that ſhe was always among cattle, and conſequently lived chiefly on milk. The ſituation of her houſe in Knockan was damp, ſurrounded by moſs, and near the hill of Binarmin. She generally enjoyed good health, and more ſo ſince ſhe paſſed a certain period: was always reckoned good-natured, and of a temper not eaſily irritated: never uſed tobacco in any ſhape. She lives now with her youngeſt ſon, and has another ſon living on the other ſide of the Clibrig Hill; and though this hill is allowed to be the higheſt and ſteepeſt in the north, yet ſhe ſtill continues to croſs ſtraight over it and viſit her other ſon; ſhe did ſo laſt ſummer, and ſays ſhe expects to go next ſummer alſo: and, with the exception of her being dull of hearing, ſhe ſtill enjoys all her faculties. The ſon ſhe lives with, was for ſome years deer-keeper or foreſter on the hill of Clibrig, by which means ſhe would have acceſs to a little veniſon ſoup ſometimes; and in this country this article is reckoned very friendly to the conſtitution.

F. McKay.

Clibrig, 22d February 1805

NUMBER XXI.

Account of WILLIAM KELMAN, *an Old Man above* 100, *at Fochabers, March* 1805.

SIR, *Gordon-Caſtle, 15th March* 1805.

I HAD the honour to receive your letter from Edinburgh, of the 6th *ultimo*, incloſing certain Queries regarding an old man in Fochabers, of the name of William Kelman, to which I now return Anſwers, made out by Mr HOY. I ſhall be glad to hear they are ſuch as you wiſhed to have, and that they will prove uſeful to the work in which you are at preſent ſo meritoriouſly engaged. I have the honour to be, Sir, your moſt obedient humble ſervant, JOHN MENZIES.

Sir JOHN SINCLAIR *of Ulbſter, Bart.*

Queries regarding the Old Man at Fochabers.

1. In what place was he born? Where has he ſince reſided? and what is his occupation?

2. In what year was he born? and how is it aſcertained?

3. Were his parents long-lived? At what age did they die? Of what country were they natives?

4. Was

4. Was he married? and how many children had he?

5. What is the age of his children, if now living?

6. Has he ever got new teeth or new hair? What is the ſtate of his teeth? and when did he become grey-headed?

7. What diet, in regard to meat and drink, does he find beſt?

8. Was he an early riſer? and how many hours ſleep does he take?

9. What is his diſpoſition? is it grave or lively?

10. What is his form? is it tall or ſhort, fat or lean? What is his ſize at preſent? Has he large or ſmall bones?

11. What is the ſtate of his eyes? and is his ſight impaired?

12. What is the ſtate of his bodily ſtrength, in regard to capacity, to labour, walking, &c.

13. What is the ſtate of his mental faculties, and of his memory in particular? Does he remember beſt, old or recent events?

14. To what does he attribute his long life? Has he any rules that he adheres to for preſerving his health?

15. Could he give any advice to others that would preſerve health and long life?

16. How much longer would he wiſh to live?

Anſwers

Anſwers to Sir JOHN SINCLAIR'S *Queries reſpecting* WILLIAM KELMAN *in Fochabers.*

1. He was born at in the pariſh of Grange, where he reſided in general till twenty-two years ago, when he came to Fochabers, and exerciſed his occupation as a cooper.

2. He was born in the year 1704, and baptized on the 10th of December that year, according to an extract from the pariſh-regiſter of baptiſms, procured by the Duke of Gordon, two or three years ago.

3. His father lived only to the age of ſeventy-ſix: thinks that his mother might be nearly of the ſame age. They were natives of Strathbogie: lived for ſome time in the town of Huntly, where there are more families of the ſame name. They then went to the neighbouring pariſh of Grange, where they reſided during the remainder of their lives.

4. and 5. He was married, and his wife died at Fochabers thirteen years ago. By her he had two daughters, both of whom are alive; one of them in Huntly, and the other takes care of her father, and appears to be about ſixty.

7. He can afford no great variety in his diet. It is chiefly oatmeal pottage, potatoes, ſeldom or never any fleſh-meat. I found him taking tea, ſweetened with treacle, for dinner. His appetite ſtill pretty good; and he can take any kind of food without hurting himſelf.

8. He

8. He was always an early riſer, between five and ſix o'clock, and cannot ſleep after that time ſtill. But he is now frequently obliged to go to bed through the day, though he does not then ſleep. As he commonly went early to bed, he had between ſeven and eight hours ſleep.

9. His diſpoſition has been rather grave ſince ever he came to this part of the country, and ſeems always to have had a tendency that way.

10. He is a tall lean man; does not appear to have ever been fat. If he could ſtand up ſtraight, he would ſtill meaſure about five feet nine inches. His bones are remarkably large; ſcarcely any thing but ſkin upon them.

11. He is now quite blind, and has been ſo for nearly a twelvemonth.

12. He has loſt the *faculty of his body*, he ſays, almoſt totally. He cannot get out of bed nor riſe from a ſeat without help; but, when upon his feet, he can walk through the floor by means of two ſtaves. He was able to work a little at his buſineſs till about ſix or ſeven months ago; and then he did it more by feeling than by ſight, for his ſight even then was gone.

13. Although his body has *loſt its faculty* or powers, he has his memory and *ſenſe*, he ſays, as well as ever, and remembers old things beſt. He is very deaf, ſo that it is difficult to hold any converſation with him.

16. He is ſo weak, and finds it ſo difficult to move from one place to another, that he has no wiſh to live much

much longer in his preſent ſituation. I find, however, that he expects to live at leaſt till Whitſunday next; for he ſeems to be very much diſpleaſed with the proprietor of the houſe in which he lives, for having given him warning to remove from it at that term, after having poſſeſſed it for twenty-two years.

NUMBER XXII.

Some Particulars regarding the late ROBERT SEMPLE, *Eſq. of Beltrees, born* an. 1684, *died* an. 1789, *aged about* 105 *years. Alſo with reſpect to other Aged Perſons in the Pariſh of Kilbarchan, in Scotland. In a Letter from Mr* MANSON *to the Reverend* ROBERT BOOG, *Miniſter of Paiſley, dated 25th February* 1805.

REGARDING the age of ROBERT SEMPLE, Eſq. late of Beltrees, after all the ſearch I have made, and information from his relations, it cannot be preciſely aſcertained; for his name cannot be found in the regiſter of baptiſms of the pariſh, and he had loſt any exact account of it himſelf many years before his death, which happened about the beginning of Auguſt 1789. In ſearching the regiſter, I find the baptiſm of two of his ſiſters; Jane, baptized September 1679, and Grizel, baptized May 1682; and his daughter, Mrs Campbell, thinks they were both older than he was. But there is a chaſm in

in the regiſter from 1683 till 1688, owing to no preſbyterian clergyman having been then ſettled in the pariſh: And it is moſt probable that his birth would be in that interval; perhaps about the year 1684. He recollected the epiſcopal clergyman being driven from the pariſh church at the Revolution; and he was *a big laddie* when he came from his grandfather's at Over Pollock, to ſee the witches burnt at Paiſley in 1697. In his early years he followed a ſeafaring life. I have heard him ſay he was at Archangel, in Ruſſia, where he ſaw the Czar Peter the Great about the year 1700. He was made a Juſtice of the Peace for the county, in the year 1707. His ſtature was not above the middle ſize, five feet ſeven or eight inches high, but remarkably thick and well built; broad ſhoulders, and great bones. He went to bed early, always by ten at night; roſe early, generally before any of the family: was very temperate in his meals; plain diet, pottage and milk for breakfaſt, broth and meat for dinner, and pottage or ſowens and milk, for ſupper. In the latter part of his life, when tea became more faſhionable, in the afternoon he took a little cheeſe and bread, and a bottle of porter or ſtrong ale. He never taſted tea in his life. He was not a drunkard, but at times he took a very long ſederunt at his bottle; and when engaged in a company to his liking, was not the firſt to riſe. Spirits or ſtrong ale were his favourites. If at any time he drank toddy, he had not above two-thirds of it water. Mrs Campbell ſays, his legs were a little ſwelled ever ſince ſhe remembers any thing of him; yet he enjoyed an uninterrupted ſtate of health till within ten days of his death. The above are moſt of the particulars I have been able to collect reſpecting Beltrees.

Several other people of a very advanced age have died lately in this pariſh, viz. a *Mary Martin*, at Bridge of Weir,

Weir, who died in her 92d year; *Jane Montgomery*, in Boghouſe, who died in the year 1798, in her 93d year; and *William Caldwell*, a day-labourer, who died lately in his 88th year. And there are alive in the pariſh at preſent ſeveral perſons above eighty years of age, viz. *Robert Stevenſon*, whoſe name is in the regiſter, born in November 1709. In his early days he carried a pack in England. He is a very little, hard-boned, ſlender man. Enjoys as good health as ever in his life. Laſt ſummer, he was able to walk from Bruntſhiell, where he lives, to Kilbarchan church. I have not ſeen him ſince harveſt; but I hear he is much fallen off this winter, but has no complaint. *William Lang*, a weaver, in his 85th year, but very frail; his ſight much impaired; was a great tippler in the early part of his life. *John Houſtoun*, merchant, about 87; quite agile and ſtrong; can walk to Paiſley and return, as cleverly as a man of twenty. *Donald Macmillan*, a day-labourer, going 84, but very frail; always a temperate man. *James Steven*, a wright, born in the year 1722; quite active; can go to Paiſley, and do buſineſs, and return the ſame day: Took a good drink in his youth, but regular for a long time paſt, if nobody gives it him. There are perhaps other inſtances of longevity in this pariſh that I do not know of; but the above will ſerve as a ſpecimen at preſent.

NUM-

NUMBER XXIII.

On the Healthineſs and Longevity of Scotland, and, in particular, of the Iſland of Jura.

IT appears, from "*Les Mémoires concernant les Chinois*," that, in the year 1784, all China was employed to find out the old men in the empire, for the purpoſe of enabling the Emperor Kien Long to confer on them ſome marks of his benevolence and regard. One hundred and ninety-two perſons were found, who were at the head of five generations, but only four of theſe were above 100 years of age. Three thouſand of the oldeſt in the empire were entertained by the Emperor on the 14th of February 1785.

It is no ſmall proof of the ſuperior healthineſs of Scotland, that though it does not contain two millions, and China certainly above two hundred millions, of inhabitants, yet that it poſſeſſes, at this time, a greater number of individuals above 100 than were to be found in China; and that there are two even in the ſmall iſland of Jura, one of the Hebrides, though, by a late cenſus taken from the inhabitants of the iſland, their numbers were found to be only about 1100.

Of

Of that number, Mr Macnicol, the miniſter of the pariſh, has tranſmitted to me an account of ſixty-ſeven who are above ſeventy years of age. The following is a liſt of the names and ages of thoſe who are above eighty:

Liſt of Perſons above Eighty years of Age in the Iſland of Jura.

Angus Darroch, -	80	Iſabell Campbell, -	80
Malcolm Buie, -	80	Mary Buie, - -	80
Malcolm Macneill, -	81	Rachel Maclean, -	81
John Mackay, - -	82	Suſannah Macdowall,	82
Donald Macdonald,	84	Mary Maclean, - -	82
John Macphee, -	86	Mary Shaw, - -	85
Archibald Buie, - -	86	Chriſtian Black, -	87
Alexander Macdowall,	87	Margaret Campbell, -	97
Charles Maclean, -	88	Anne Shaw, -	100
Robert Agie, - -	88	Chriſtian Macdonald,	102

It is to be remarked, that the three oldeſt on the liſt are females.

Mr Macnicol obſerves in his report, that there were two men of the name of Maccraine, (Neil and Donald,) in the iſland, who died about fifteen years ago, that were above 100 years each; and a woman named Catharine Lindſay, who died twelve years ago, at the age of 112. He adds, " I am in poſſeſſion of a book printed at Lon-
" don in the year 1720, the author's name I cannot ſay,
" as the title-page is loſt; but it gives a ſhort deſcription
" of the counties in England and Scotland, and of the
" laws of the kingdom. In his account of Jura, he ſays,
" that Gillour Macoraine ſpent nineſcore Chriſtmaſſes in
" the ſame houſe, which exactly coincides with the tradi-
" tion

" tion of the iſland. I cannot pretend to aſſign any cauſe " for peoples' living to a great age here. They, till of " late, lived chiefly on fiſh and fleſh, and very much upon " veniſon. They wrought very little, unleſs you conſi- " der herding, fiſhing and hunting, as ſuch."

NUMBER XXIV.

An Account of Various Old Perſons, Natives of Scotland *.

1. WILLIAM MURRAY, *Earl of Mansfield. From the Communications of* JOHN WAY, *Eſq. his Particular Friend.*

THIS celebrated character lived to a great age, and retained his mental faculties to the laſt. His anceſtors were not remarkable for longevity. He was naturally of a pleaſant and cheerful diſpoſition. He obſerved no particular rule as to diet, except that he took no ſuppers. He was accuſtomed to ſleep from eleven at night

* In a petition preſented to the Court of Seſſion on the 9th July 1796, it is ſtated, " That David Spalding of Auchintilly ſucceeded his father in " that eſtate *an.* 1707: That he married Mrs Margaret Lyon, who ſurvived " him many years, and died in the year 1791, at the uncommon age of " 120 years."

to ſeven in the morning; and conſidered it neceſſary for health, to ſleep about eight hours every night. He was firſt led to adopt that practice, by the advice of Dr Lee, who was his phyſician in his younger days; and he adhered to it during his life, and recommended it to others. He took all kinds of wine during dinner, but claret * after dinner, and no kind of wine at night. He ſometimes uſed the cold-bath, and uniformly waſhed his head and face in cold water. He had naturally a bad ſet of teeth, and they were all gone ſome years before he died. His eyeſight remained good. In his latter days he was much troubled with the ſcurvy, which broke out all over him, the head excepted, and, it is ſaid, was the occaſion of his general good health in other reſpects.

II. HENRY HOME, *Lord Kames. From the Communications of his Son*, G. DRUMMOND HOME, Eſq. *of Blair-Drummond.*

1. As Lord Kames ſeldom talked on the ſubject of his family, it is not known whether any of his anceſtors were remarkably long-lived. His father and mother did not die young; neither were they remarkable for longevity.

2. His temper was warm, keen, and ſanguine; diſpoſing him to view, in the moſt favourable light, every event

* Mr JOHN HOME, the celebrated author of *Douglas*, made the following verſes on the alteration of the beverage of Scotland, from claret to Port:

Erect and brave the Caledonian ſtood,
Old was his mutton, and his claret good.
"Make him drink Port," an Engliſh ſtateſman cried;
He drank the poiſon, and his ſpirit died.

event that occurred. When in agreeable company, he was lively, cheerful, and animated, and seldom failed to enjoy an abundant flow of animal spirits. No man ever dealt less in detraction, which he not only never practised himself, but always discouraged in others.

3. His diet was plain and simple, preferring broths, and roast or boiled meat, to dressed dishes, which he always avoided. His appetite was regular and good, and frequently keen, yet he never indulged it beyond the bounds of moderation. His principal meal was breakfast; his dinner was moderate, and his supper light.

4. He did not seem to adopt any particular system regarding his clothing, but, even when advanced in life, he was always rather lightly clothed; and though he scrupled not to walk out in the coldest weather, he never used any covering thicker than a common great-coat.

5. His constant exercise was walking, to the extent of several miles daily, in which he persevered almost to the last. This exercise he preferred to all others, partly, because it gave him an opportunity of exerting his natural activity; partly, as it was more convenient for surveying his various agricultural improvements; and, lastly, because he found it more favourable for conversation, as he never walked alone.

6. Early in life, when in the height of business at the bar, he seldom slept more than five or six hours: but later in life, he regularly went to bed at eleven o'clock, rising in summer at six, and in winter between seven and eight o'clock. For many years before his death, except when in company, he indulged himself every day in a nap for half an hour after dinner.

7. He seldom or never tasted malt-liquors. His common drink at meals was water, and after meals, a little Port-wine, diluted with water. He very seldom tasted

pure wine, except in company, when ſometimes his animal ſpirits led him to indulge in a cheerful glaſs.

8. He never bathed; but being extremely attentive to cleanlineſs, he ſhifted regularly every day; and while ſo doing, always bathed his head and neck with a ſponge dipped in cold water.

9. His teeth were not remarkable. A good many of them were gone many years before his death.

10. He was ſhort-ſighted to a very great degree; but from this circumſtance, he enjoyed the advantage of being able, to the laſt, to write very diſtinctly, and to read the ſmalleſt print without the aſſiſtance of glaſſes.

11. On the whole, his habits ſeemed to proceed more from great activity of mind, joined to a natural inclination to moderation and temperance, than from a ſyſtematic attention to any rules or regulations whatever.

III. Lord Heathfield.

General Elliot, late Governor of Gibraltar, was born in the year 1718. He was perhaps the moſt abſtemious man of the age. His food was vegetables, and his drink water: never indulging himſelf in animal food nor wine: never ſlept more than four hours at a time; ſo that he was up later, and earlier, than moſt other men. He ſo inured himſelf to habits of hardineſs, that the things which are difficult and painful to other men, were to him his daily practice, and were rendered pleaſant by uſe. It would not be eaſy to ſtarve ſuch a man into a ſurrender, nor to ſurprize him. His wants were eaſily ſupplied, and his watchfulneſs could not be ſurpaſſed. Such an example has a moſt perſuaſive efficacy in forming the

the manners of the ſoldiery. Like him, his brave followers came to regulate their lives by the moſt ſtrict rules of diſcipline, before there aroſe a neceſſity for doing ſo; and ſevere exerciſe, with ſhort diet, became habitual to them by their own choice.

IV. James Hosie, *in Stirlingſhire.*

In the newſpapers, and other periodical publications, James Hoſie was ſtated to have died in the 104th year of his age. Upon making an accurate inquiry into that ſuppoſed fact, it was found not to be the caſe; and this is one proof, among many others, how erroneous ſuch reports frequently are. The following circumſtances regarding him may be depended on:

"I have inquired at one of his intelligent neighbours into the hiſtory of James Hoſie; and from any thing I can learn, the account given in the newſpapers, eſpecially as to his age, was erroneous. He was born near Crieff, in Perthſhire, and being bred to huſbandry, he wrought as a farm ſervant with different farmers for many years, and then married and ſettled in the village of Cambuſbarron, near Stirling, where he carried on the buſineſs of buying and ſelling of rags, at that time pretty lucrative, and in this way he acquired ſome money. His firſt wife having died, he married a ſecond; but this ſecond marriage having led him into extravagance, he ſoon ſpent his all, and the rag-trade failing, he was reduced to a ſtate of beggary; and ever afterwards he employed himſelf in making beſoms and rinzes for country houſes, and went about ſelling theſe articles till the day of his death. In this

way he ſupported himſelf, his wife, and family. While in this reduced condition, he ſeemed anxious, on all occaſions, to inform the country-people of his great age, telling them he was above 100 years: But it was generally believed that he did ſo, in order the more effectually to excite their charity. And at length, a perſon, ſome ſhort time before he died, had the curioſity to write to the keeper of the pariſh-regiſter where he was born, for an extract of his baptiſm; and having procured the extract, it was found he was only ninety-three years of age. He was, however, a ſtout little man, and very healthful, and continued ſtrong and vigorous to the laſt. His longevity might be attributed to his early exerciſes in huſbandry; and the rag-trade was not only an eaſy, but likewiſe a healthy employment. Nothing, alſo, could be more favourable to the health of an old man, than the latter employment of his life, being conſtantly traverſing the woods and fields, in queſt of materials for his beſoms and rinzes, where he enjoyed eaſe and moderate exerciſe, and was free from the cares and inquietudes that too often haſten on the latter end of the bulk of mankind.—This is the only authentic account I can learn of him."

V. *Account of* Dr WALTER STIRLING, *of the Town of Stirling, in Scotland.*

HE was born *anno* 1715, and died in the poſſeſſion of all his faculties *anno* 1798, aged 83.

He graduated at Leyden. His father was a reputable ſurgeon here. The ſon added to the reſpectability. He became wealthy. Had long kept his carriage. He was a bachelor.

He

He was very ſparing in the preſcription of medicine. The promotion of good ſpirits, joined with good air and exerciſe, were his favourite remedies. He ſhewed this in his own life. Though accuſtomed to be much on the road, yet previous to his ſetting off, and on his return, he was much in a garden he had, about two furlongs diſtant from his houſe, which laſt was in the heart of the town of Stirling. There he undreſſed, and wrought much at the hoe, pruning-knife, &c. He liked mirth and ſociality, free from exceſs. He preferred *claret* to other liquors; and a whole to a half bottle. As above mentioned, he preferred obſervance of good regimen, to much drugs. In himſelf he abhorred the flying always to dentiſts. He never allowed their inſtruments, but once in early life, to enter his mouth.

VI. *Account of an Old Woman near Amulrie in Perthſhire.*

THERE lives at this moment, (20th July 1803), an old woman called CARR or KERR, at a place called *Gaerin*, on the eſtate of Logiealmond, in the immediate vicinity of Amulrie, who is upwards of 105 years of age. Her mental faculties are entire, but ſhe is very weak in body. She depends wholly on charity for her ſubſiſtence, and can hardly eat any thing but a little cheeſe and bread. She was married many years ago, but never had any children.

VII. *Account of an Old Woman in the Town of Ayr in Scotland, 8th October* 1802.

JANE GEORGE, now living in the town of Ayr, is in the 110th year of her age. Her mental faculties, ſight, hearing, &c. not in the leaſt impaired; memory as perfect as at any period of her life. Laſt year ſhe walked from Ayr to Fairly, a diſtance of nine miles, without being in the leaſt fatigued. She has one ſon, now above 80 years of age, who is hale and healthy.

VIII. *Account of an Old Perſon in the Iſle of Sky, and another in the Iſle of Rum.*

IN the year 1802, DONALD STEWART in Peenſoraig, in the pariſh of Snizart, was alive in the 102d year of his age. He commenced paying rents to the family of Macdonald at the age of ſixteen years, and continued to do ſo in 1802.

There was alſo, at the ſame time, a man above 100, in the iſland of Rum, one of the Hebrides.

IX. *Account*

IX. *Account of* JAMES DONALD, *an Old Man near Dunbarton; taken from himself by* Sir JOHN SINCLAIR, *in October* 1804.

HE was born in the parish of Old Kilpatrick, and said that he wanted only one year of 100 *.

His father was accidentally drowned, when James Donald was only eight years of age; but his grandfather was very old: his brother lived to be about 82, and his mother was above 80.

About three years ago he got four new teeth; one in front, and the other three, back ones: he got them without pain. They were of so soft a texture, that three of them broke with eating a crust of bread: the fourth still remains very distinct.

He formerly used spectacles, but now sees better without them. He never took much snuff or tobacco. His height is only about five feet two inches.

He walks about two miles every day, "otherwise" (he says) "he would die." He finds it refreshes him: and when the weather is bad, he walks backwards and forwards in the barn, till he makes up his two miles.

He was married, and had two sons and three daughters.

He used to rise at four o'clock in the morning in the summer-time, and go to bed at ten at night. He used often to thresh a boll of corn before breakfast. He lived on the

* Some people suppose that he is not so old as he pretends to be; but the fact cannot be exactly ascertained.

the common country fare, viz. porridge for breakfaſt, and kail or broth for dinner.

He was naturally ſpirited, ſober, and careful, and can give no advice for living long, excepting, "*ſtrictly to abſtain from whiſky*," which he has always carefully done. At the village where he was born, it is aſſerted that he was a ſeven months' child.

X. *Account of* MARY CAMPBELL, *an Old Woman born at Bræhour, in the Pariſh of Halkirk, and County of Caithneſs; and of other Aged Perſons in that Diſtrict.*

SHE ſaid, that in 1803, ſhe was 105 years of age, but it is doubtful whether ſhe was quite ſo old. Her father, ſhe ſaid, lived to be 114, and could ride on horſeback to the harveſt, the year before he died. Her mother lived to be 73. She was married and had nine children, all of whom are dead, excepting one daughter. She had loſt all her upper teeth, but all her lower ones were entire. Her food was the common diet of country people. She was accuſtomed to riſe early, but had no regular hours, and latterly could hardly ſleep any. Her eyes are ſo bad, that ſhe has not ſeen any for ſeveral months. She is lively, conſidering ſo miſerable a ſtate. She prefers pure cold water, to any other drink. Her memory was once good, but ſhe does not now recollect any thing, but very old tranſactions. She is very weak, has not been out of the houſe for ſix years, and has been confined for two years to bed; and when aſked, whether ſhe wiſhed to live any longer; emphatically anſwered, "*Not an hour*." What

a

a picture of longevity, without health and the comforts required by old age!

The county of Caithneſs, where this woman was born, contains its full proportion of old people. A perſon of the name of Sutherland, who followed the profeſſion of a foxhunter at Dunnet, lived to be about 106, and one Elder was ſtill older. Elizabeth Macpherſon, a native of Caithneſs, died in the 117th year of her age *.

For additional inſtances in this county, ſee No. XIII.

XI. *As a Specimen of the Longevity of Scotland, I beg to refer to the following Liſt of Old Men and Women, belonging to the pariſh of Luſs, in the County of Dunbarton.*

The Population returned to Parliament *anno* 1800, was { Males 459, Females 494, } Total, 953.

1. *Coll Turner*, farmer, always led a country life; born and brought up in the pariſh; a healthy and robuſt man. Twice married, now a widower: by his firſt marriage had three ſons, beſides daughters. What is ſomething ſingular, each of the three ſons has about a dozen of children, one of them indeed thirteen. Takes ſnuff; age 88.

2. *Walter Campbell*, born and bred a farmer in ſaid pariſh, always led a country life. Once married, now a widower: chews tobacco; age 82.

3. *Robert Macfarlane*, ditto. Twice married, and chews tobacco; age 89.

4. *Alexander*

* See Eaſton on Longevity, p. 83.

4. *Alexander Miller*, ditto. A little, thin, clean made man; very freſh, ruddy and young looking. I think a ſtranger would gueſs him at between ſixty and ſeventy: his faculties as acute as ever. Once married, now a widower. Takes ſnuff; age 82.

5. *Parlan Macfarlan*, ditto, country labourer. When young, had no objection to quarrel, and be friends again with any body over the whiſky. Once married; chews tobacco; age 82.

6. *Malcom Colquhoun*, ſlate-quarrier; once married; chews tobacco; age above 80.

7. *Alexander Macarthur*, ditto, farmer. Once married; chews tobacco; age 86.

8. *Malcom Macniel*, woodcutter to Sir James Colquhoun. Once married, now a widower, and chews tobacco: age 81.

9. *Donald Macniel*, woodcutter to Sir James Colquhoun. Once married, now a widower: chews tobacco: age 80.

10. *John Macfarlan*, labourer to Sir James Colquhoun. A very ſtrong, robuſt man; always wrought his day's work till within theſe couple of years: ſince which, he has been confined, more from the dreadful pain of a cancer in his noſe, than from a failure of conſtitution. Once married; chews cloſe at tobacco; age 82.

11. *John Walker*, cow-herd to Sir James Colquhoun. This man is an excellent inſtance of *ſtamina*, or ſtrength of conſtitution: in all my remembrance, I never knew him confined with a "ſick heart, or ſore head." He is a little, ill ſhaped, round made, thick knot of a body, remarkably hardy. I have often heard him ſay, he would as ſoon be wet to the ſkin as dry; that he knew little or no difference. During winter, in froſt and ſnow, he has been always in the habit of plunging up to the knees in water after the cattle, and continuing thus wet all the day.

On

On laſt New Year's-day, he entertained his children and grandchildren with a can of grog; and being in great glee with the cordial, he jumped about, danced and ſung, quite active and agile. He is quite affronted if any one pretends to ſuppoſe, he is not as able to do every thing now, as he was at eighteen. Twice married. From the ſeſſion-books being rather indiſtinct at that period, I have not been able preciſely to aſcertain his age, but it is from 82 to 84.

12. *David Langlands*, ſmith to Sir James Colquhoun; born near Edinburgh, came here about twenty years of age. Twice married; chews tobacco; age above 80.

13. *Duncan Buchanan*, miller to Sir James Colquhoun. A ſtrong hardy fellow. When young, none in the country durſt ſay "*ill did he.*" He could jump twenty-one feet, cloſe footed, upon plain ground; and could leap five feet in height. Once married; age 82.

WOMEN.

14. *Marjory Macfarlan*, once married, age 84.
15. *Chriſtian Magnaught*, once married, age 83.
16. *Mary Macfarlan*, once married, age 84.
17. *Jane Macgregor*, once married, age 82.
18. *Chriſtian Turner*, once married; now a widow, age - - - 84.
19. *Elizabeth Glen*, once married, now a widow, age - - - 84.
20. *Margaret Macfarlan*, never married, age 83.
21. *Chriſtian Macfarlan*, her ſiſter, once married, a widow, age - - - 80.

Twenty one, above eighty years of age, in a population of only 953 ſouls, is certainly an uncommon circumſtance, and a proof of the general healthineſs of that diſtrict.

XII. *Account*

XII. *Account of Old Perſons in the Pariſhes of Lochalſh and Lochbroom.*

The following account of the oldeſt perſon now living in Scotland, ALEXANDER MACRAE, aged 118 years, is given in a letter by the Reverend Mr DOWNIE, miniſter of Lochalſh, to Sir JOHN SINCLAIR, dated *Ardhill, by Lochcarron, 22d October* 1805.

"ALEXANDER MACRAE was born in the neighbouring pariſh of Kintail, in 1687. He lived with his father, who held a ſmall portion of land as a tenant, until the age of nineteen, when he was employed as a foreſter, in which capacity he ſerved for five years. At the age of twenty-four he married his firſt wife, and ſettled in his native farm, as a ſmall tenant. By this wife he had four children; and ſhe died after they had been married about fourteen years. In the 1719, he fought under Lord Seaforth, in the battle of Glenſheal. About the year 1724, he enliſted a private in the Scots Brigade, ſerving in Holland, where he ſerved ſeven years; the laſt two of which he was a priſoner in ſome town of France, the name of which he does not remember. In 1731, he returned again to his farm, and married his ſecond wife, who died a few years after, without bringing him any family. In the year 1765, he fell ſo low in circumſtances that he gave up his ſmall farm, and procured ſubſiſtence by going about

about the country, from houſe to houſe, rehearſing *Oſſian's Poems*. In 1773, he married his preſent wife, by whom he has three children, the laſt of which was born when he was aged ninety-ſix. About twelve years ago, when ſtill very ſtout, he was ſeized with a violent fever, by which he was deprived of the uſe of his limbs, and ever ſince has been unable to walk. He is now confined to bed, deaf and blind; but his memory is ſtill very correct. His general amuſement is ſinging and repeating Oſſian's compoſitions: but he repeats ſo faſt, that it is impoſſible to write them down; and if interrupted, he muſt again return to the beginning of the poem.—Theſe are the moſt ſtriking particulars of his life, I have been able to collect from himſelf. He appears to have been a ſtout made, middle ſized man, and ſtill looks uncommonly well."

There is alſo living at Mr George Mackenzie's houſe in Kildonan, in the pariſh of Lochbroom, his mother, Mrs Ann Mackenzie, who is ſaid to be the oldeſt woman in the north, being born in 1698 and at preſent in the 107th, year of her age. Her anceſtors were remarkably healthy, but ſhe believes that none of them exceeded ninety years of age. She retains the full uſe of her faculties, that of hearing excepted, which is ſomewhat deficient. She could walk a few miles a day, to the extent of even twelve Engliſh miles, till of late, when a ſevere fall deprived her of the ſtrength of one ſide. She had nine children, moſt of whom are dead. Her ſon Mr George Mackenzie, is about ſeventy. She has been a widow ſince the year 1746. Has now a perfect recollection of the events and circumſtances of her youth, and remembers them

them better than thoſe of a recent date. The tales and poems reſpecting Fingal, were quite familiar to her when ſhe was young, though ſhe cannot repeat any of them now.

Mr DANIEL MILLAR, ſurgeon at Wick, in Caithneſs, tranſmitted to me the following liſt of old perſons in the neighbourhood of that town.

XIII. *Liſt of Old Perſons in the Town of Wick, and its Neighbourhood*, anno 1803.

Donald Sinclair, aged 101. Was never out of Caithneſs and its vicinity. Age of his parents not remarkable. Laboured, from his youth, on a ſmall farm near the ſhore, and fiſhed in open boats upon the coaſt, when the weather permitted. Did not obſerve any rule reſpecting diet. Ate moderately. Not a habitual drinker, but went to exceſs occaſionally. Married ſixty-ſeven years. Lived chiefly on vegetable food for the laſt ten years of his life. Uſed ſnuff. Dim-ſighted: hard of hearing: teeth gone. Intellect unimpaired till very near his death. Recollected a number of old anecdotes, in particular of Sir George Sinclair of Clyth, a cadet of the family of Ulbſter, who, for his ſagacity, and the manly, liberal, and generous ſpirit which he diſplayed on all occaſions, was called "*the "Cock of the North.*"

George Miller, aged 99. Born at Latheron, but removed to the pariſh of Wick at five years of age. Little out of Caithneſs. Grandfather's age above 90. Laboured as a farmer or ſervant in the country. Simple diet, chiefly vegetable. Married fifty-nine years. Drank freely. Snuffs.

Very

Very deaf: memory impaired. Health otherwiſe good. Walked ſeventeen miles in the courſe of a day laſt ſummer, to ſee an acquaintance.

James Hutton, coachman, aged 97 years. Born and educated near Cupar-Fife. Was never out of Britain. Has been fifty-three years in the pariſh of Wick. Age of his parents not remarkable. Married forty-ſeven years. Uſed a generous diet for the greateſt part of his life. Is not addicted to the uſe of ſpirits or tobacco. Food, of late years, chiefly vegetable. Sight very bad: very hard of hearing: no teeth remain: ruptured: very infirm.

Alexander Reach, aged 91. Youngeſt of his father's family of twenty-one children, by three wives. Father's age above 80. Employed from his youth in fiſhing, and as a labourer when weather did not admit of going to ſea. Obſerved no rule reſpecting diet, which was a mixture of animal and vegetable food. Married ſixty years. Drinks freely: ſnuffs freely. Dim-ſighted: ſhort of breath: bad teeth. Other functions healthy.

Donald Clerk, labourer, aged 82. Age of his parents not remarkable. Was five years in Hudſon's Bay, but returned thirty-ſix years ago, and ſtill continues. Diet, mixture of vegetable and animal food. Married forty-four years. Drinks moderately. Dim-ſighted: middling teeth: one of his arms paralytic. Otherwiſe pretty healthy.

Thomas Doul, aged 83. Little out of Caithneſs. Age of his parents not remarkable. Learned the buſineſs of a ſhoemaker, and followed it when not engaged in fiſhing, which has been his chief employment. Obſerves no rule reſpecting diet; moſtly irregular. Married fifty years. Much addicted to drinking. Snuffs freely. Bad teeth: ſhort of breath. Otherwiſe healthy.

Donald Pluman, aged 89. Father's age 87. Father's brother above 80. Wrought as a gardener, when not at ſea, either as a ſailor or fiſherman. Was one year in a warm climate. Obſerves no rule reſpecting diet; moſtly irregular. Married fifty-four years. Drinks moderately: ſnuffs freely. Dim-ſighted: teeth gone; very infirm: keeps his bed *.

NUMBER XXIV.

Account of the Pictures of three Old Hungarians, which, it is ſaid, formerly belonged to the Percies, Earls of Northumberland, and which are now the property of WILLIAM BOSVILLE, Eſq. *of Welbeck-Street, London.*

IN a Dutch dictionary, entitled "*Het algemeen hiſtorich Woonderbok*," &c. there is an account given of one of theſe ancient perſonages, of which the following is a tranſlation:

"Czartan, (Petraſch), was born in 1537 at Kofrock, a village four miles from Temeſwaer, in Hungary, where he had lived 180 years. When the Turks took Temeſwaer from the Chriſtians, he kept his father's cattle. A few days before his death, he walked, with the aſſiſtance of a ſtick, to the poſt-houſe of Kofrock, to aſk charity of the travellers. He had but little ſight, and his hair and beard were of a greeniſh white colour, like mouldy

* It was the practice of a reſpectable gentleman in one of the northern counties, who lived to a great age, whenever he felt himſelf indiſpoſed, inſtead of taking medicine, to ſtarve himſelf for two or three days, until his health was reſtored. Perhaps this plan ought to be more generally followed.—A reſpectable phyſician always abſtains from food when his ſtomach is diſordered. A little tea may be taken, or cold water, (after being boiled), to aſſiſt the proceſs of clearing the ſtomach.

mouldy bread; and few of his teeth remained. His ſon, ninety-ſeven years of age, was born of his father's third wife. Being a Greek by religion, the old man was a ſtrict obſerver of faſts, and never uſed any food but milk and cakes, called by the Hungarians *kollatſchen*, together with a good glaſs of brandy. He had deſcendants in the fifth generation, with whom he ſometimes ſported, carrying them in his arms. He died in 1724. Count Wallis had a portrait taken of this old man, when he fell in with him previous to his death. The Dutch Envoy then at Vienna, tranſmitted this account to the States-General."

Whether the portrait of Zortan, in the poſſeſſion of Mr Boſville, is one of theſe alluded to in the above ſhort account, is not certain; but it is more than probable that it was the caſe. There are inſcriptions, in High Dutch, on the pictures, of which the following is a tranſlation:

Tranſlation of the Inſcription on the Picture of Peter Zortan or Czartan.

"Petratſch Zortan, a peaſant at a village called Keveretch, in the Banet of Temeſwaer, in the 185th year of his age: he died the 5th day of January 1723-4. His youngeſt ſon is alive, in the 97th of his age."

The following is a Tranſlation of the Inſcription on the other Picture.

"John Rovin, in the 172d year of his age, and Sarah his wife, in the 164th year of her age. (Grais Ritus.) They have been married 147 years, and both born and died at Stadova, in the directory of Caſanſeber, in Tameſwaer Banets; their children, two ſons and two daughters

ters, all yet alive. The youngeſt ſon is 116 years of age; and he has two great-grandſons, the one in the 35th and the other in the 27th year of his age."

Dated *Auguſt* 25. 1725.

The following deſcription will give the Reader ſome idea of the Picture of Peter Zortan.

" He is dreſſed in a white frock, reaching down to his knees, and a pair of white trowſers tucked up at the ancles: round his waiſt is a girdle made of ruſhes: he has two front teeth remaining in his under jaw; he is ſitting on part of a ruin, in a very dark ſhade; he reſts his right hand on his ſeat, and with his left holds the end of his frock, as if ſomething was contained in his lap: his ſtick leans againſt his right knee: his left foot (the ſole of which is rather turned up) croſſes his right; and this part particularly, with his fingers, and the folding of his frock at the boſom, is executed with exquiſite taſte and judgment; his hair, of which he has very little, with his beard, is grey: he is boiling a pot reſembling an urn, by a ſmall fire near his feet; but he appears as if neceſſity obliged, rather than if inclination prompted him to do it, as his countenance is ſtrongly expreſſive of languor and fatigue, and his eyes are caſt on the pot with an air of great indifference. He is ſitting on the left ſide of the picture."

A deſcription of the other Picture has been given in the following terms:

" The dreſs of the man, in the latter of thoſe pictures, conſiſts of a white frock, open at the boſom, and reaching almoſt down to his knees, and is confined round his waiſt by a girdle made of ruſhes, in which is hung a knife. He has trowſers the ſame colour as his frock, the bottoms of which

which are faſtened round his ancles by the ſtraps of his ſandals: he is ſtanding ſupported by a ſtick in his right hand, and his knees rather bent: in his left hand is a bundle of Indian corn, which he is preſenting to his wife. What hair he has, with his beard, is a light grey: his eyes are quick, clear, and penetrating: in his whole deportment there is rather the appearance of a general decline of nature, but by no means thoſe traces of old age which ſo ſtrongly mark his wife. He is by an old ruin, aud in the back ground is a ſmall fire kindled with dried ſticks. His wife is ſitting on a fragment of the ruin; on her head is a kind of coloured cap; and her gown or mantle, which reaches down to her feet, is coloured likewiſe. She ſtoops very much; her right elbow reſts on her knee, and her hand is rather extended, to receive the corn from her huſband, on which, however, ſhe is by no means intent, as the attention of them both appear to be occupied by ſome other object: her left hand croſſes her right arm near the elbow, both of which are uncovered, as are alſo her feet, which, with her face, are very much wrinkled; and her neck, and boſom particularly, diſcover the ruinous effects of time: And, in ſhort, in her whole figure, there is the appearance of the extremity of old age. Near her feet, is a very handſome tortoiſe-ſhell cat ſitting on the ground, who alſo appears very old. She is on the left, and her huſband on the right hand ſide of the picture."

As it is ſuppoſed that theſe perſons are the oldeſt of whom any picture is now extant, it is propoſed to have engravings of them executed, to be inſerted in one of the volumes of the *Code of Health and Longevity*.

NUM

NUMBER XXV.

Communication from France, on the ſubjects of Health and Longevity.

AS ſoon as the treaty of Amiens was concluded, M. CHAPTAL, then Miniſter of the Interior in France, entered with great zeal into the inquiries regarding Health and Longevity, and ordered the Queſtions ſuggeſted by the Author, to be reprinted in French, and circulated over all the Continent. On that occaſion, the following obſervations were made by an intelligent French writer:

" On aimera à lire cette ſuite de queſtions importantes, d'un Membre du Parlement d'Angleterre, communiqués amicalement à un Miniſtre de la Republique Françaiſe, publiées auſſi-tôt et répandues par ſes ſoins empreſſés. Ainſi les deux nations, qui n'aguéres ne correſpondoient que par des manifeſtes de guerre, et des meſſages de mort, s'invitent aujourd'hui, et s'aident reciproquement, à chercher les meilleures moyens de prolonger l'éxiſtence humaine, et à reſoudre le probleme de la longevité.

" *L'état de paix ne ſaurroit être mieux conſtaté.*"

This juſt obſervation, it is hoped, will be acted upon, when the flames of war have once more happily ſubſided.

Among

Among various communications received from France, in conſequence of M. CHAPTAL's obliging exertions, the following merits more particular attention:

Tranſlation of a Letter from M. MAZURE, *Secretary to the Society of Arts at Niort, to* Sir JOHN SINCLAIR, *giving an account of an Old Man, above* 100 *years of age. Dated Niort,* 22*d Thermidor,* 10*th year of the French Republic,* (1802.)

"Permit me to ſend you ſome obſervations which I have collected, concerning a venerable old man, who has ſeen the end of the reign of Lewis XIV., and who exiſts ſtill, under the Conſulſhip of Bonaparte.

This old man, named François Cailton, was born in 1697, in our *ci-devant* province of Poitou, where he ſtill reſides. I have divided the information that I have been able to collect, according to the queſtions which you have propoſed.

1. The country inhabited by this old man is of a wet temperature. The ſoil is granite, watered by numerous rivulets, and covered with wood. But few old people have lived there, to as great an age as he has.

2. He is naturally endowed with a good conſtitution. He is of the middle ſtature. He has always been thin, but nervous and robuſt. He has never known ſickneſs, nor fevers. His blood flows tranquilly in his veins, carrying with it the balm of a health which ſeems conſtantly renewed.

3. His character has always been mild and jovial. Hatred or revenge he has never known. His good qua-

lities have gained him many friends. He has been always willing to oblige others.

4. His occupation is that of a labourer in the country.

5. From his infancy he has led a very hard life. He has never known idleneſs. He makes himſelf uſeful, even in his moments of recreation; and, in the days of reſt, by his addreſs in ſetting diſlocated limbs.

6. He is not addicted to any kind of debauchery. He is married. Of thirteen children that he has had, four are ſtill alive, and the eldeſt died at the age of eighty-two.

7. His nouriſhment has almoſt always been rye-bread and water. He has his hair and teeth, good eyes, and a good memory, and ſleeps tranquilly. At the age of 101, ſpectacles are uſeleſs to him.

8. He has acquired a habit of riſing very early, and of going to bed ſoon. He walks often a league a-day, and ſometimes more.

9. He has never had recourſe to the phyſician, and has never been bled.

10. During the civil war, ſo unhappily known by the name of *Vendée*, the inſurgents entered the borough of Secondigny, the place of his reſidence, and maſſacred 150 individuals. The good old man was juſt going to receive the mortal blow, when he cried out, "What? Do you "not reſpect my hundred years?" They pauſed in the midſt of their fury, and his life was ſpared.

ADDEN-

ADDENDA

TO THE

INFORMATION REGARDING ATHLETIC EXERCISES.

Extract of a Letter from a Friend, dated 29th December 1806.

"WHEN I was in Yorkshire, I was not altogether inattentive to your inquiries concerning athletic exercises; and upon my return, I found your collection of papers on the subject. They appear to me so full and satisfactory, as to render any further observations unnecessary. But to shew you that I was not altogether unmindful of your wishes, I beg leave to relate to you some information I obtained from a surgeon, whom he used occasionally to consult, concerning John Smith's method of *training men for running*. He generally began by giving them an emetic, (Ipecac. gr. xx. Emetic Tartar, gr. i.), upon a full stomach, and if a plethoric habit, he required them to lose eight ounces of blood from the arm. Previous to taking the emetic, he kept them in training from four to six weeks. The first week after the emetic, he accustomed them to walking exercise, afterwards to running long distances, so as to make them perspire freely, and which was kept up by lying between two feather-beds. The sweating process was continued according to circumstances, and great care

care was taken, to have the ſkin well rubbed with warm dry flannel. Diet, the veniſon parts of legs of mutton, beef-ſteaks, lightly done, old and ſtrong malt liquor; which I perceive agrees with the account given by a clergyman, who lived within a mile or two of Smith's reſidence.

"As to *game-cocks*, I fear I ſhall not be able to give you any particular information. The following is what I have obtained from a cock-feeder. He thinks the ſuperiority of particular breeds depends upon parentage, and that of the female of moſt importance. He remarks, that he has ſeen very good fighting chickens, out of a true high-bred game-hen, got by a dunghil cock; but chickens out of a dunghil hen, by a game-cock, are only fit for the ſpit. Shape, neither too ſmall nor too large, but lengthy; for the firſt is weak and tedious in fighting, the other unwieldy and inactive, and conſequently ſlow in returning his blow; and both very difficult to match in a long main. The head ſmall, a quick eye, and a ſtrong back; the muſcles of the thigh full and ſtrong, ſtand ſtraight, ſtately in walking, narrow heel, that upon every riſing he ſo hits his adverſary, that he draws blood at every blow, threatening his adverſary with immediate death. They are at their prime for fighting at two and three years old. After that age they become lumpy, and gain ſo much fleſh as to become unwieldy. They ſhould be brought up at corn-walks, and where there is good water: generally taken up about ten days before fighting; and ſuch as require to be reduced, they phyſic with rhubarb and cream of tartar, which is ſeldom given more than once, and by which they will be reduced in weight about three ounces in twenty-four hours. Many cocks, from tenderneſs of conſtitution,

conſtitution, will not bear to be reduced. Food, barley and bread, with milk, eggs and flour; and after they are weighed for fighting, ſometimes they give a little ale. Water, during feeding, is given very ſparingly. They are ſubject to diſeaſe when young, as well as when put up in the penns for fighting, and which diſeaſe is infectious. The heart ſwells, and there is a fetid diſcharge from the eyes and noſtrils. It is called the *roop*. No cure for it in the penns; but by turning them out to their walks, moſt of them will recover. Such are the benefits of air and exerciſe."

End of Vol. II.

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